

**Folder 46:
Young,
S. Hall
(General
Missionary)
Jan. 1922-
Mar. 1922**

of Young defends Board's Expendi-
11. tures in Alaska. -
Young's plans for training schools
" " "
Endowing the Loins

BOARD OF HOME MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE
UNITED STATES OF AMERICA
156 FIFTH AVENUE
NEW YORK

EDUCATIONAL WORK

E. FRED EASTMAN
DIRECTOR
JOHN BAILEY KELLY
ASSOCIATE

JAN 23 1922

PRESBYTERY OF ALASKA

PRESBYTERY OF YUKON

THE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

HEADQUARTERS
NO. 156 FIFTH AVENUE
NEW YORK

TERRITORY OF ALASKA
REV. S. HALL YOUNG, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA

P
Jan. 12, 1922.

Rev. John A. Marquis D.D. LL D
156 - 5th. Ave., New York, N.Y.

Dear Dr. Marquis:

I am sending you a copy of a letter I have just written to Dr. Story. I have pondered over his case long and seriously. I have been getting letters from him by every mail until within the last two or three weeks. I am sending you a copy of his last letter. There is no date to this, but the envelope was post marked, December 21st. While at Hydaburg I heard a great deal of his queer actions, and the natives and Mr. Cloudy seemed to think that he was at least temporarily deranged. Both Dr. Ellis and his father, who is also an experienced physician, thought the man was insane and that his mania was likely to become acute. While at Ketchikan, however, he preached, addressed the high school, and wrote very sensible letters. As you see by this letter of his, he has been preaching in Sacramento, and other places in California. The thing I least liked about him at Ketchikan, was his consenting to go and live at the Falconers when he must have known to what great inconvenience he was putting them.

However, the man did so well, and made such an impression upon the whites especially, on the west coast, that I was tempted to put the best possible construction upon his actions and symptoms.

I have written very carefully in this letter, and am of the opinion that when Dr. Story receives it he will conclude that he ought not to return to Alaska. It is bad, very bad, for the Hydaburg to be kept in suspense in this way. Had he said at the first that he could not return, I would have held the congregational meeting and elected a lay pastor under the supervision of Mr. Bromley, as before. But Mr. Bromley is not

Rev. John A. Marquis, D.D. LL D.,

strong enough to hold the people of both Bayview and Hydaburg up to any high moral standard. If Story does not return, we must use every diligence to find a first class successor. Hydaburg and Kasaan, which is also a Hyda community, are the two missions where the people are absolutely all Presbyterians. They are loyal, and enterprising, and ought to be cared for.

Dr. Story speaks of your advising him to consult Dr. George Stevenson, of Sacramento. Have you received any report from Dr. Stevenson?

Devotedly yours,

L Hall Young

copy

912 - 18th. Sacramento, Calif.

Rev. S. Hall Young, D.D.,
Juneau, Alaska.

Dear Dr. Young:

I have been waiting to get things in a little clearer shape before writing. When I came to Sacramento I determined to rely on Osteopathy as Dr. Matheus in Seattle advised. Osteopathy has helped, but I have still a good deal of numbness in my side and head.

A week ago I had a letter from Dr. Marquis advising me to consult Dr. George Stevenson, of Sacramento, an old time friend of his, in whom he had great confidence. I had known Dr. Stevenson for eighteen or twenty years and concluded to consult him. He sent me to Dr. Zimmerman, an xray expert, for a complete set of abdominal pictures and the pictures showed a diseased appendix. Not pendulus, but recurrent. Dr. Stevenson seems to loath to remove it as it is now creating only a little disturbance. I think the Doctor is a fair surgeon only. If on Friday when I see him next he says he doesn't care to tackle the job, as I rather hope he will, I will go at once to one of the three or four leading surgeons of the State and get it out. It ought not to take more than twenty days to get into shape for travel, providing recovery is what one might expect. In every other way I am perfectly sound. Heart, lungs, liver, kidneys; blood pressure, normal, though it was below normal when I came down and recovery ought to be rapid. So I ought to be back toward the middle or latter part of January.

I have been preaching considerable. Preached at Monterey last Sunday twice, a week ago preached at Westminister for Dr. Harnson to about 800 people. Have an invitation also to preach at the First Baptist Church, Sacramento, my old church. Also an invitation to address the Lions Club, Sacramento. So my blood is not becoming stagnant. I trust you are well and happy. Regards to Dr. Condit.

Fraternally yours,

(signed) W.E. Stone.

COPY

copy

Jan. 12, 1922.

Rev. W.E. Story, D.D.,
912 - 18th. St.,
Sacramento, Cal.

My dear Dr. Story:

I have been laid up with neuritis for nearly six weeks at Bayview, Wrangell, and Juneau. Was flat on my back for four weeks, and almost helpless. Am up and about now, but somewhat lame and stiff. Have been taking osteopathic treatments and think it has helped me. I was taken care of at Dr. Bruce's for three weeks, but have now moved into the general missionary's house, and am doing the work of my office. There is a great accumulation of correspondence to be worked off, and I am at present dictating to a typist, as I am unable to handle it myself.

I have been much worried over your condition. We have all been praying for you, and hoping for your speedy recovery. My last letter from you was mailed December 21st. from Sacramento. The fact that I have received none since brings me to the conclusion that you have been undergoing an operation for appendicitis, and, therefore, were unable to write. You were so prompt with your correspondence before, that we all think you are laid up.

The natives at Hydaburg and Mr. Cloudy were much concerned about you, as were the teachers there. I held a meeting of the session and trustees at Hydaburg during my visit there and took measures looking to the calling of a Congregational meeting to choose a lay pastor in case you found that you could not return. George Haldane had not returned from the Brotherhood meeting at Douglas, and the consensus of opinion of the officers of the church was that John Brown should officiate in your absence. I have received a letter from him since coming to Juneau, which stated that they had heard that you were coming back, and he and Haldane were alternating in conducting the services.

On account of the feeling between the Haldane and Davis factions, Brown seemed to be the most acceptable to the people, were your absence to be prolonged.

And now my dear brother, I am going to talk quite frankly, and affectionately to you, as a brother beloved, and in my perplexity I hope that I may make no mistakes in what I am to say. Dr. Ellis is strongly of the opinion that you ought ^{not} to think of returning and taking up the work at Hydaburg. Dr. Williamson, the assistant at the Portland Institution, seems to be of the same opinion. I do not know whether Dr. Marquis has heard direct from Dr. Stevenson concerning your case, but there seems to be general doubt of your fitness to return. I mean your physical fitness.

I still think that you, if you are to have your full strength, and can be certain of your will and ability to make a full trial of missionary work at Hydaburg, are just the man to make a success of the work on the west coast. But you ought to be very certain of your continued physical and mental strength. If there is uncertainty as to your ability to stand the work for a term of years, at least, then you ought not to risk returning. This native work is difficult and presents so many unusual phases that nobody, however wise, can learn it perfectly in a short time. I can look back upon a hundred mistakes which I made in my early missionary life in Alaska. Mistakes which fill me with shame as I recall them; and yet I was counted as one of the successful missionaries. Those who have come to Alaska as missionaries among the natives, and have stayed but a short time, have without exception, failed to impress themselves upon the native work to any great and good degree. The work must be learned, and that by long and faithful trial.

You will excuse me if I frankly tell you the criticisms I heard of your work during your short time that you were at Hydaburg. These came from your friends. Those who thought you would make good in that work, if you were strong enough to come back and remain long enough to learn the people and their ways. First, that the people could not understand you; that you spoke over their heads; that when you spoke through an interpreter, he had great difficulty in rendering your sentences; That for three or four weeks

before your seizure you were growing worse in this respect, until all the people were convinced that mentally you were not yourself. They think of you with great affection, but were much puzzled at your condition. Second: That you did not seem to get into the life of the people, and to understand them; that you did little pastoral work, and were not the companion and leader that the people needed.

And third: that you could not adapt yourself to the conditions of the country, and of life in it, especially when you were left alone and had to "back it."

Now these are criticisms that we all have to endure, and justly, when we first come to a new country like Alaska, and to a people as different from the Whites as the Hydas are. It takes years to so learn these natives, that such criticisms cease to be just.

There is one thing, however, which struck me as peculiar in your case. Both Dr. Ellis and yourself spoke repeatedly of your having come from high tension to low tension in your work, and that this caused mental and physical trouble. I do not know that I fully understand what was meant by this, but infer that whereas you were fully engaged in your evangelistic work before, and were working hard, and thinking intensely, that at Hydaburg you found comparatively little to do, and little to think about, and, therefore, fell into the condition in which Dr. Ellis found you.

Now I cannot conceive of a missionary coming to a place like Hydaburg and finding nothing to do or to study. If he goes after work there, he can surely find it. While a missionary's life is a round of unusual duties, many of them trifles, still it is an unending and varied ground of duties. The study of the tribe, and of its individuals is intensely interesting, once you get into it. The history of the Hydas is an entrancing one. Their origin, their arts, their legends, their religion, their conquests in Alaska, their totemic system; all these are intensely interesting, and ought to be studied; and then, Hydaburg ~~has~~ a cooperative experiment, affords food for thought, and an interesting study. And the work of building up that community in morality, industry, and vital

Rev. W. E. Story, D.D.

christianity has more elements of promise and of interest than are found, I think, in any other of the native tribes of the northwest. The Hydias need a man who will be a father to them in the best sense. Who will sympathize with their difficulties, discern, and amend their faults, and lead them to a higher conception of life and its responsibilities. I think that you are such a man, if you have the will and the assurance of health sufficient to make it your life work. If you cannot do this, then I say, much as I would regret to lose you from our force, it is your duty to decide against coming back to your work in Alaska.

I trust, my dear brother, that you understand me, and will not read into my words anything that is not intended. I love you, and long for your continued friendship and close companionship. In my plans for the reconstruction of Alaska missions, the training of a native ministry is a principal item. By reason of your knowledge and experience you bulked large as a factor in this work; being the only missionary among the Hydias, and being also a preacher of power to the whites, I expected that you would be one of the principal teachers and preachers to natives and whites, and perhaps ultimately, the only one on the West Coast. But unless you are convinced, and your physicians are convinced that you will be able to stand the strain, and continue in this work for many years, it will be better for you to stop right now, than to come back and break down again. This state of suspense is very bad for the Hydias. They have had a series of disappointments, although they have more than any other tribe, been blessed with strong and good leaders.

If you and your physicians decide against your coming, I ought to know it as soon as possible, so that I can stir myself to find another good man for Hydaburg. In that case, we will do the best we can in the interim with lay pastor and Mr. Bromley's care.

Please let me hear from you very soon, and fully. Give my warm regards to Mrs. Story, and believe me as always,

Your devoted friend,

W. Hall Young

January 16, 1922.

Rev. S. Hall Young, D.D.,
Juneau, Alaska.

My dear Dr. Young:-

I am enclosing a copy of a letter which I am sending to Mr. Bruce. We are in a bad way financially, worse than ever before in the history of the Board. We shall pay the penalty in the sufferings and losses of the work in many parts of the country, but I fervently hope and pray that we are down to the bottom of the trough in the sea and that now the good ship of Home Missions will continue to ascend.

I am glad to learn from your letter to Dr. Marquis that you have recovered from your attack of neuritis, and with best wishes, I am, as ever,

Cordially yours,

Enclosure-

JD/I.

JAN 27 1922

THE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

HEADQUARTERS
NO. 156 FIFTH AVENUE
NEW YORK

TERRITORY OF ALASKA
REV. S. HALL YOUNG, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA

Jan. 17, 1922.

Look up letter to Condit

Rev. John A. Marquis, D.D. LL D.,
156 - 5th. Ave.,
New York City.

Dear Dr. Marquis:

In one of your letters you said that it was your understanding that Dr. Condit would be the head of the mission at Sitka, as well as Superintendent of the School. Dr. Condit, when I mentioned this in a letter, replied that he had received no instructions from the Board as to any change in the present arrangement, and declined, in justice to Mr. Buchanan and himself, to discuss the matter until he should receive such instructions.

It would not be good policy or good manners for me to make any move in regard to the Sitka Mission until this point is settled. Mr. Buchanan's last quarterly report, which I have just received, and which has, no doubt, gone on to you, speaks of no accessions having been made to the Sitka Church, except the eighteen natives received at Angoon, and enrolled in the Sitka Church. The report, however, is not very discouraging in regard to attendance at the meetings, the Sunday school, etc. If Dr. Condit is to be entirely disassociated with the management of the mission, and Mr. Buchanan is to be continued in his present position, I should know it at once. It might be that it would be best not to make any movement towards his removal for this year. I am quite certain it will have to come sooner or later.

There is still no further word from Dr. Story.. It seems quite probable that he will not return. In talking over matters with Mr. Bruce and Mr. Waggoner, this arrangement has been suggested: It is very likely that Mr. Bromley could be employed by the Government, or better, his wife as their teacher at Klukwan. They would get a living salary and good living quarters at Klukwan. The Board could supplement their salary to a small amount in consideration of their taking care of the mission. Mr. Bromley's little girl is afflicted with asthma, and I believe that the Klukwan climate would be better for her than Bayview. Mr. Bromley is better fitted to take care of Klukwan than the larger work on the West Coast.

If he is removed to Klukwan, and Mr. Story does not return, then we must seek a first-class man to take full charge of the West Coast, including Bayview, Hydaburg, Craig, Token, and the fishing camps, with the assistance of two native helpers. This would simplify the work and reduce expenses.

We are corresponding with an educated christian physician, who on account of a nearly fatal accident, because of his sending the wrong medicine to a patient soon after he commenced his practice, lost his nerve, and refused for a while, to practice. His wife is an accomplished nurse and teacher, and they are both devoted christians.

Kasaan school is a Territorial one, and under the charge of Professor Henderson, Commissioner of Education for Alaska. He is an elder in Dr. Bruce's church, and a warm friend of mine. He says he will commission this man, or his wife, as teacher at

Rev. John A. Marquis, D.D. LL D.,

Kasaan, with a salary of \$1,300 and living quarters, for an eight months' school. This presents a possible solution of the problem at Kasaan, without additional expense to the Board.

In case the changes suggested are made, the Kake boat should be finished at a cost not exceeding \$2,000, and placed on the West Coast. And Mr. Bromley's present boat, the Tornado, should be repaired, which can be done at small cost, and given to Mr. Fitzgerald at Kake for use in keeping in touch with his natives during the summer time. These are all tentative suggestions, but I would like to have your opinion upon them. I am trying to arrange for the complete evangelization of this archipelago without increasing the present budget. I am to confer with Mr. Waggoner's people in a few days, about their raising a sum towards the support of their pastor. And I have all the missionaries in Southeastern Alaska working on the reduction of their budget. It is far better for them to make their reductions, than for the Board to arbitrarily impose it upon them. I wish to establish the warmest confidence between these missionaries and this office, and the Board.

Very sincerely,

S. Hall Young

January 20, 1922.

Rev. T. R. Falconer,
Ketchikan,
Alaska,

My dear Mr. Falconer:-

The Executive Council of the Board gave consideration to the request of the Home Mission Committee of the Presbytery of Alaska that Rev. Charles C. Personeus should be commissioned for Klukwan. While the Council has no doubt but that it is a desirable arrangement, probably the best arrangement that can be made, and that loss to the work will ensue because Mr. Personeus is not appointed, yet in view of the action of the Board on September twenty-ninth, of which notice was sent to Mr. Waggoner under date of November tenth, the Council felt unable for lack of funds to make the grant.

At the request of Dr. Young, I am returning Mr. Dyer's and Mr. Ward's letters to you.

Very sincerely yours,

Enclosure-
JD/I.

January 20, 1922.

Rev. George G. Bruce, D.D.,
Juneau,
Alaska.

My dear Dr. Bruce:-

The request of your Committee that Rev. Charles G. Persons be sent to Klukwan was considered by the Executive Council at its meeting yesterday. While the Council has no doubt but that it is a desirable arrangement, probably the best arrangement that can be made, and that loss to the work will ensue because Mr. Persons is not appointed, yet in view of the action of the Board on September twenty-ninth, of which notice was sent to Mr. Waggoner under date of November the tenth, the Council felt unable for lack of funds to make a grant.

Very sincerely yours,

JD/I.

January 20, 1922.

Rev. S. Hall Young, D.D.,
Juneau,
Alaska.

My dear Dr. Young:-

I am enclosing a copy of a letter which I am sending to Mr. Bruce. We all deeply regret the necessity for this action, but there does not seem to be any room for anything different or better.

I am returning to you, as requested, the letter from Mr. Bruce.

Cordially yours,

Enclosures-

JD/I.

THE BOARD OF HOME MISSIONS
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PRESBYTERIAN CHURCH IN THE U. S. A.

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NO. 156 FIFTH AVENUE
NEW YORK

TERRITORY OF ALASKA
REV. S. HALL YOUNG, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA
Jan. 20, 1922.

Rev. John A. Marquis, D.D. LL D.,
156 - 5th. Ave., New York, N.Y.

Dear Dr. Marquis:

Our Governor, Scott C. Bone, has just sailed south to Seattle and is going on to Washington City, where he will be for six weeks or two months. He has a multitude of things to attend to. I'm sending you a copy of his report for the past fiscal year, which will indicate some of his attempted reforms in Alaska.

Among other things that will await him in Washington, is the problem of Metlakatla. I understand that Mr. Welcome, Father Duncan's friend, and Mr. Strong, one of the trustees of the Duncan estate, are at Washington, and are trying in every way to get Metlakatla and the whole colony and Island away from the control of the Interior Department and the Bureau of Education, with a view to the re-establishment of the old conservative unprogressive Duncan Regime. This, of course, would banish Edward Marsden, and dissolve the Presbyterian Church. I do not believe that they will accomplish this, but their efforts might result in more trouble and division at Metlakatla.

I showed Governor Bone my report on Metlakatla, and discussed with him at length, the situation. I think he is in sympathy with us, but deplores the division of the people.

Governor Bone is an earnest christian man. He and his family are all active members of the Christian Church. They are constant attendants at Dr. Bruce's services and will probably unite with our church here. The Governor has strongly expressed himself as opposed to their Church entering Alaska, and making another denomination here. He and his family are warm friends of mine, and I am frequently invited to the Governor's mansion.

Now Governor Bone is coming to see you in New York. I hope that you will accord him a full interview. He can tell you much about the situation in Alaska, and I am asking this favor of you; that when you find out the time of his coming to New York, you will phone my daughter, Lassie, so that she may come up to "156" and meet him. She will be a close neighbor of his when she arrives in Juneau, and doubtless, a warm friend of his wife and daughters. I wish her to meet him.

The Governor has instituted many reforms in Alaska, and is strong for the enforcement of law.

With warm regards,

Yours sincerely,

S. Hall Young

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NEW YORK

TERRITORY OF ALASKA
REV. S. HALL YOUNG, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA

A REAL MAN WANTED

By S. Hall Young.

I have so often come before the Presbyterian public with my appeals for Alaska, and have been so kindly treated, that I am emboldened to issue a more earnest appeal than ever. During my frequent itineraries in different parts of our country I have spoken of the rugged character of Alaska, its scenery, and its men. It is a land of prominences, of mountains, of glaciers, and of stormy seas. It beckons to men of like prominence and individuality. There is no submerged tenth in Alaska. From one end of the vast territory to another everybody is known, and in spite of its 600 square miles of space, it is the hardest place to hide in of all the world.

When I call for a man for the mission work in Alaska, I call for one who is not afraid to be known, who is willing to stand out before the eyes of all the world, to have his actions criticised, and to wage his fight openly. A missionary in Alaska cannot hide his light. Some, it is true, have been content to drift into the eddies and swift currents, for there are many in the stream of Alaska life, and thus become nonentities, or worse than nonentities. The most degraded, hopeless, filthy and impossible savages I have ever known have been educated white men from christian homes. Some missionaries have been weak enough and lazy enough to allow themselves to drift into these swift-currents and have been lost in the march of events; even the natives for whose souls they came have marched beyond them. However,

I believe that the Presbyterian missionaries in Alaska just now present as a whole, the finest personnel of any period in Alaska's history. They are mostly strong men, keen men, with the fear of God and the love of their fellow men in their hearts; alert to learn and to detect their own faults and the needs of those for whom they labor.

Such a man was Rev. John L. Howe, who gave us three years of splendid work at Hyakburg on the southwest coast of Prince of Wales Island. He was compelled by ill health to leave his Alaska work, and is now president of Highland College, Kansas. Such a man is Rev. Dr. J. M. Story, who came to Hyakburg from California last summer. I accompanied him and his wife from Ketchikan, a hundred miles to Hyakburg last summer, and learned to love the man and to admire his spirit; but a series of disorders, culminating in appendicitis, compelled him to return. The Hyaks had learned to love him, and we all mourn with them the fact that we are to lose him from the Alaska work.

Then Dr. Condit, who had been Alaska's General Missionary since 1912, was transferred to the Sheldon Jackson School at Utha. I was here in Alaska, gathering material for some books, and refreshing my soul and body by the familiar scenes of southeastern Alaska, where I traversed by canoe so many thousands of miles forty years ago. When about to return to my office in New York a telegram which filled my soul with joy announced my appointment to my old office of General Missionary; and here I am to spend the rest of my life, as I hope and believe, in the best land under the sun.

During the month of November I was cruising on what we call the West Coast, that is, the islands west of Prince of Wales Island. This is a great archipelago in itself, a hundred miles long and containing more than a hundred islands. Our two missions of Hyakburg and Wainburg, with the branch missions of Grail, which we occupied and have

not abandoned, are among our most promising native missions, and only
with a white town. The most northern of these towns, Rayville, is a
Tlingit mission, and Lyndburg was a different native race, the Hylas.
This latter is a new town composed of the inhabitants of four Hylas
villages, Hovshan, or Jashan, Koiaglas, Klinguan, and Pukshan. The
natives of these towns have all come together, built a new town, with a
large government school house, co-operative store and sawmill, a
Presbyterian church, and neat, new cottages. It is the most picturesque
and attractive of our native towns. There are no squalid, old community
houses in this town, but white man's houses, built by the natives
themselves after the models of the best cottages and dwellings they
have seen in British Columbia and Alaska. Of their own will they left
their former homes and came in a body, all people of one race, all
Presbyterians, all earnestly desiring progress. They left their nice
churches which they had built at Hovshan and Klinguan, and under Mr.
Hove's direction, built a new and beautiful church. They made it a
memorial church. Instead of erecting carved totem poles as heretofore
in memory of their dead, they built this memorial church, one family
gathering in a window, another a stairway, another a tower; and so work-
ing with a will and giving often their last dollar, they put up this
church without the aid of the Board of Church Erection or the Board of
Home Missions. Their pastor assisted them, both with his advice and
his manual labor, and so they have their own church and community.

But they are natives, lately from heathenism; they have much to
learn. The wonderful progress they have already made is but an earnest
of what they can be and will become under right leadership. There is
a fine government school, with a corps of five teachers, and the
pupils are taken through the second year of high school. They are also
taught domestic economy, sanitation, and carpentry, boatbuilding, and

machinery to some extent. From this school the most of those who desire a fuller education will go to our Harrison Jackson School at Nulato.

Hydaburg is the most solidly Presbyterian town in Alaska. The Salvation Army, which has distracted a number of our missions, filling them with noise and low ideals of religious life, has completely failed to enter Hydaburg. They are trying again, but the elders and members of the town council say to them "Go somewhere else where there is work for you to do among the unconverted and those who are not members of any Christian denomination. We are Presbyterians, we all belong to this Memorial Church; the Presbyterian Board of Missions and the great Presbyterian Church have taken care of us for more than forty years and have sent us excellent ministers who have led us from darkness into the light of the gospel. We are not going to be traitors to our faith!"

During the periods, which have been too long and have occurred too frequently, when the Hyats have been without a minister they have selected one of their number to be lay pastor and the Board has commissioned him, and he has faithfully served the church, doing the duties of a pastor, but of course not being able to baptise the children, receive members into the church or administer communion. These men, three or four of whom have served the church, are only partially educated and are not ready for licensure or ordination. The Presbyterian Church in Alaska has not been true to the traditions of our great body, and has as yet provided no training school or native theological seminary to prepare the young natives for the ministry.

When I was at Hydaburg in November it was uncertain whether Dr. Story would be able to return to discharge, and therefore I could not take definite steps towards choosing a native pastor. However, the Board of Elders and Trustees selected W. J. S. Brown, one of the elders, to minister in Dr. Story's absence, and it is likely that he

will be chosen as the lay pastor until a new minister can be found to take charge of the work.

When I resumed my office of General Missionary Dr. Marquis informed me that I would be expected to bring about a radical reconstruction of our Alaska mission work. One of the steps in the plan I have formulated is to consolidate the work of the West Coast. Mr. Bromley, who is serving our church at Bayview, will probably be transferred to another mission. We are seeking for a man strong enough and wise enough to take charge of the native and white work of that whole coast. The plan which I am urging is that this man be stationed at a central point, either Bayview or Craig; that he be provided with a seaworthy and commodious gas boat, in which he can visit every town and fishing camp on the whole West Coast; that native helpers who are students for the ministry and preachers for licensure and ordination be stationed under his direction at Hydaburg and Bayview; that a church for the whites be erected at Craig and possibly another at the marble quarry of Token, which is forty miles north of Bayview. This strong man will thus be Superintendent of the whole religious work of the West Coast, and will visit every place where the people are gathered together. The people of Bayview are Tlingits, speaking an entirely different language from the Tyids. Both races are rapidly progressing in English and the Tyids have dispensed with an interpreter, although the older people are still without an adequate knowledge of the English language.

Now I am calling for the strongest, wisest, and best man in the Presbyterian ministry to volunteer to come and do this great work. There are a thousand natives and at present about 500 whites dependent upon such a one for their religious guidance. The natives are nearly all members of the Presbyterian church. Some of the people at Bayview belong to the Salvation Army. In the summer the people are

scattered along a shore of canneries, fishing camps, and trading places, and during the winter they are all gathered at their villages. They are tractable, keenly religious, and earnestly desirous to progress in knowledge and piety.

It would be better if this man who comes to be our Superintendent in that region should be a sailor and know something about handling a gas boat. He should be adaptable, resourceful, broad in his views, and yet a sincere believer in all the cardinal points of our blessed faith. Beginning with Rev. J. L. Gould, who has lately passed to his reward, there has been a succession of earnest and devoted ministers to lead these people. Now the need is greater than ever, and the opportunity for usefulness, unique. These people must be looked after, winter and summer. The Devil is very active during the fishing season, when bootleggers and lustful whites and Japanese preach the doctrine of evil in every camp. The mission boat with its evangelists must be on the ground.

Let anyone who feels himself fully qualified for this great work and able to undertake it communicate with the Board of Home Missions at 153 Fifth Ave., New York, and with me at Juneau. If possible we should have this Superintendent at work in the early summer. The Board is ready to commission the right man. If possible he should have had some previous experience in evangelistic work, in leading the young and ignorant, in being a missionary in the fullest and widest sense. May God direct you, my dear brother, to Alaska, and may you come in the spirit and power of Elijah.

A UNIQUE THEOLOGICAL SEMINARY

By S. Hall Young.

The mission work in Alaska is itself sui generis. It has not its parallel in all the world. The ~~Thlingits~~Hydas, and Tsimpshans are descendants of the Japanese. They have the imitableness, brightness and susceptibility and to civilization of their progenitors. They are a maritime people, getting their living from the sea and the forest. Their country is the most prolific in natural foods of any part of the world. Fish teem in the salt water and rush up the multitude of streams, and when the tide is out the table is set. Clams, crabs and other sea beach foods are found in inexhaustible supply. The woods are full of berries, the land is prolific and cultivable, the climate is mild and pleasant, nobody ever starves in southeastern Alaska. The population of a whole perishing province of China could live and grow fat in the Alexandrian Archipelago.

The Thlingits comprising fourteen different tribes, the Hydas, with two flourishing towns, and the Tsimpshans at Metlakatla are almost solidly Presbyterian, the single exception being Metlakatla, where the majority are gathered into the Presbyterian church. Southeastern Alaska is the most Presbyterian part of the United States. The gross heathenism which slept as a pall of darkness forty years ago has been banished as a cloud before the wind. Every principal town and village has a Presbyterian church. There are fourteen principal Presbyterian missions and a hundred camps and other places where the gospel is preached by our missionaries, nine ordained ministers, all white men except Edward Marsden at Metlakatla, are laboring among these native tribes. From time to time native lay pastors have held meetings and done pastoral work in the absence of ordained men.

Singularly enough, and contrary to the traditions of the Presbyterian church, there has never been an earnest effort made to train young natives for ministry among their own people. When vacancies occur^{rel} in our missions untrained and ignorant natives were hastily~~sel-~~ selected and commissioned by our Board to work as best they could among

their people. Some have been partial successes, some have been complete failures. Many of the white missionaries trained in our seminaries have failed to make a success of this difficult work. How can we expect natives who have barely passed the grammar school grade, and who are surrounded by a superstitious and but lately heathen people, to make a success of work at which fully educated and trained men so often fail?

In the complete reconstruction of our mission work in Alaska, which I am requested to engineer, it strikes me that the training of the native minister is the very core and essential of the plan. A well trained native who is used to the country, speaks its language, understands the art of making a living in it, and above all thinks the thoughts of the people and knows their needs, is likely to be a far more efficient instrument for the redemption and elevation of these native races than an ~~untrained and~~ untried white man totally unused to Alaska and its people. Of course these young native ministers will not be able at first to stand alone without white supervision, and that will ^{have to} ~~of course~~ be provided for in carrying out the plan.. I am consulting Dr. Moffett, the Superintendent of the Indian work of the Board of Home Missions, and Dr. Hill, the General Sec'y of the combined Educational Boards, and others concerning the details of this plan. To answer the question "where" and "how" is difficult. Two or three things are evident: First, these young men must be trained in Alaska. The conditions here are so different from those of our other mission fields that young men trained elsewhere would have much to learn after arriving here. Even the natives who go to the Indian schools at Chena or Hampton learn trades, such as wagon making, and the manufacture of agriculture implements, which are of no use at all in this land where our only ~~land~~ roads are water ways, and our wagons are boats. The races here are as different from those ^{who} ~~that~~ inhabit the plains, or even the Oregon or California coasts, as the conditions are different. These people are fishermen, all fishermen. They need to know how to build boats, and navigate them, how to build houses suitable for the climate. The imagery of their language and all their traditions are drawn from the sea coast. They ride the sea, fight the sea, smell the sea, get their living from the sea, and think the sea. An attempt or two has been made to send

young Alaskans to our regular theological seminaries, but in only Edward Marsiens's case was the trial a success, and he had long training under Father Duncan and in the Sitka Training School.

We must have a training school for native ministers (I would hardly call it a theological seminary) right here in Alaska, manned by those who ~~were~~ acquainted with the country and the native people. These young men should regularly ^{be} taken under the care of the Presbytery as students for the ministry. They should only be admitted to the ministers' training school after having graduated at some good high school or at the Sheldon Jackson Institute. They should undergo a three years' course of training in the theological school, each term being six months long. During the six warmer months, they should be doing evangelistic work among their people, cruising through this archipelago and visiting other the various fishing camps, canneries and ~~various~~ laboring places where the natives are gathered.

No time should be lost in setting on foot this very necessary enterprise. At present it seems most feasible to locate this school at Juneau, where Dr. Bruce, Mr. Waggoner and myself could be the faculty, but circumstances may change this plan.

The Sheldon Jackson School is taking a new lease of life and usefulness under the efficient superintendency of Dr. Condit. Each mission in southeastern Alaska and our Eskimo missions in the Northwest will be ~~a~~ feeders of the Sheldon Jackson School, and it in turn will send students to the Theological School.

The plan contemplates the gradual replacement of most of the white ministers in native missions by trained natives. This will greatly reduce the expense of maintaining these missions and will enable us to work the native missions more rapidly toward self support. But the influence of the plan upon the natives themselves, in the way of inculcating self- respect, independence, and a feeling of responsibility to God and their fellow men, is the most important consideration. The complete evangelization of these interesting natives and their rapid progress in christian civilization and spiritual life depend upon the success of the projected School of the Prophets.

THE TONGUE STUCK OUT AT ASIA

By S. Hall Young.

Young Alaska is a strapping and impudent miss, held for ages, so geologists tell us, by the hand of Grandmother Asia, in times hardly prehistoric, she jerked away, and now stands sticking out a saucy tongue at her aged and doddering grandparent. The tongue is Cape Prince of Wales. It is rough and jagged as a tiger's tongue, and for most months of the year furred with snow.

The wind howls always through Bering Straits, and the tides swirl and rush like mighty rivers. During the long Arctic winter these swirling tides keep breaking up the ice that would otherwise fairly block the Straits. These leads, as they are called, are the haunts of seal. There are always schools of fish going backwards and forwards from Bering Sea to the Arctic Ocean, and many ^{species} ~~kinds~~ of seal crowd to the open places and blow-holes, feeding on the tomcod and smelt.

Where the seals are found the Eskimos congregate, and right under the high and jagged cliffs of the Cape one of the most interesting native towns in the world has been built. It is an ancient town, going beyond legendary history. It has been the scene of many battles between the Eskimo immigrants and the parent tribes from Asia. In spite of the very stormy character of the Cape, these Eskimos thrive, grow fat, and are happy in their exposed village, which seems like a slung-shot flung out towards Asia. In the winter the igloos are completely drifted under, and in the summer you will find them weighted ~~down~~ with tons and tons of boulders hung upon lariats of walrus hide to hold the houses down.

When Sheldon Jackson brought over reindeer from Siberia to provide a permanent and steady food for the Alaska Eskimos, one of the first ~~herds~~ was placed at Cape Prince of Wales. These splendid animals have increased wonderfully. One of the principal sources of meat supply for the United States will be the reindeer raised in Alaska. Some of the Eskimo herders have grown rich and number their reindeer

by the thousands. A reindeer aristocracy has been evolved, and these herders and their wives look down with infinite contempt upon their poorer brethren who have to depend upon the walrus and sealions for their sustenance.

In the early nineties, the Congregation^{al}ists sent a devoted and capable man as missionary to this large village. They built him a house and a school house for the education of the children. The government supported the school and the Church supported the missionary. Christianity found eager recipients in these Wales people, and although some drunken young men murdered one of the missionaries, others offered to take his place, and ~~the~~ Eskimos of Wales have been known from that time to this as perhaps the most advanced and most christian Eskimos in the world. Under the efficient supervision of Mr. W. T. Lopp, now superintendent of education under the government bureau, the Eskimos of this most western point became solidly christian, and teachers of Christianity to the other Eskimo tribes and villages.

But it has always been difficult to find men and women of the right calibre and spirit to go to this most stormy Cape and spend their lives there caring for ~~the~~ these wild men of the sea. The Congregational Church found itself unable, for several years, to fill the place of the man who had been compelled, on account of his health to leave the work there; and when the Presbyterians found an experienced physician, who was ready to be ordain^d as a minister and to go to the farthest frontier to care for the bod~~ies~~ and souls of the Eskimos, the Congregational Board offered to turn over their mission to the Presbyterians. Our Board accepted the sacred charge, and Dr. Henry W. Greist^{er} and his devoted wife were commissioned to this point, and went in 1920. They did splendid work. The Influenza had wrought fearful havoc in this village, and the greater part of the adults had been swept away by the scourge. Dr. Greist repaired the buildings, opened a small, temporary hospital, and infused new life and courage into the mission. But in 1921 it was found advisable to send him to our larger and more important mission at the northernmost ~~part of~~ cape of the continent, Point Barrow, to take charge of the new

large hospital we had just erected there. We appealed for a man to go to Cape Prince of Wales, and our shouts for help echoed throughout the land. To our disappointment, not to say amangement, these calls brought no response, and the Eskimos at Cape Prince of Wales are without a missionary this winter, for leadership, except that afforded by the government teacher.

A suggestion has been made that we hand over our work at Wales to another denomination; but it is doubtful whether the church in question would accept the charge, as they have undertaken new and large work in another part of Alaska. I cannot feel that it would be right or wise to give up this very interesting work at Wales. There has been too much retreating already in our mission work in Alaska. On Our work at St. Lawrence Island, a hundred miles south of Wales, was, as Dr. Marquis puts it, "sinfully abandoned" some years ago. Wales is a strategic point. By the allocation of the Home Missions Council an unbroken arc of points and islands has been reassigned to the care of the Presbyterian Church. The northernmost point is Cape Prince of Wales, then St. Lawrence Island, Nunivak, the Bristol Bay Coast, and the Lake Iliamna country. This is a vast region, and there are many Eskimos in it who have never heard the sound of the gospel. The financial embarrassment of the Board, and the difficulty of finding men to go to these isolated and stormy regions have prevented the Presbyterian Church, so far, from entering the latter points and reentering St. Lawrence Island. But the responsibility is upon us. If we do not go over to this Macedonia, nobody will go! Cape Prince of Wales is a point of departure for this region, which comprises perhaps the majority of the Eskimos of Alaska. They are a dying race, physically and spiritually, unless we hasten to their help.

I am again sounding the bugle call. We wish a devoted man and his wife, preferably a physician and trained nurse, to go the coming summer to Prince of Wales. Let us not retreat. In southeastern Alaska, where the Presbyterian Church thoroughly occupied the country in early days, we have given up no mission. Let it not be said again that we have set our hand to the plow and looked back.

Let us not exaggerate the hardships and difficulties of life at Prince of Wales. Our houses there are comfortable and the point is healthy, if exposed. The missionaries who have resided there have been happy in their work. My wife and I lived comfortably and contentedly in that region. There is no real hardship in life there, unless you manufacture the hardship. Who will go and take up, with courage and determination, this important work? Correspondence should be carried on with Dr. John Dixon of the Home Mission Board; Dr. Marquis, the General Secretary, both at 156 Fifth Ave., New York, and with myself at Juneau, Alaska. No time should be lost. Who will go for us, and whom shall we send?

THE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

HEADQUARTERS
NO. 156 FIFTH AVENUE
NEW YORK

TERRITORY OF ALASKA
REV. S. HALL YOUNG, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA

Jan. 20, 1922.

Rev. John Dixon, D.D.,
156 - 5th. Ave., New York City.

Dear Dr. Dixon:

I presume that you are back in your office before this, and therefore, I am writing you now on the subject of boats for our Alaska missions. I am struggling in every way and planning, to relieve the Board of any increase in its budget for the coming year, and at the same time, to make our missions efficient; more efficient than they have been in the past. There will be no manse to build during the coming year, and but few repairs to be made. There will be one church going up, the church at Metlakatla, but that is taken care of by the Board of Church Erection. Mr. Falconer should have a new manse, and should have it soon. But because of the Board's stress, he might do with the present one another year.

But the three boats necessary in order to carry on our present work in this archipelago demand our immediate attention. It is very foolish for us to attempt to evangelize these native peoples and yet deprive our missionaries of any way to reach their people, and safeguard them from temptations. All of our native missions are among fishermen. Tlingits, Hydats, and Tsimpshians, are all fishermen. They are absent from their towns every year for from five to seven months. Those months are the devil's harvest time. Bootleggers, lustful whites and Japanese, and Bolshevistic apostles are at work during that season. If the missionary, teacher, and christian evangelist are not where the people are, and exerting themselves to counteract these evil influences, all the work done by our missionaries in the winter is apt to be overthrown; or at least, made of little avail.

I have written to Dr. Marquis my plan of making Mr. Beck, Pastor Evangelist, and our mission boat, the Lois, also an evangelist, under commission at the full salary of a missionary, \$16,000, for its upkeep, provisioning, equipment, repairs, etc. I have written Mr. Childs asking him to endow the Lois in this yearly sum, and have hopes that he will heed my appeal.

But the Lois can not reach the whole archipelago. We have at Kake a finely built hull constructed by Mr. Beck, with oak ribs, yellow cedar planking, and Oregon fir trimmings. The hull is under a shed and in good shape. Of course it needs calking, painting, and there must be a deck built, cabin, etc. At present Mr. Fitzgerald simply loaf about Kake for seven months in the year, without any people to preach to except those who occasionally visit the town. He sometimes gets a chance to go for a week or two to some one of the many camps at which his people are to be found. The Kake people are christian people, fervent and earnest when in their village. But the devil has his way with them while they are absent. Mr. Fitzgerald, if he is to be a missionary at all drawing a salary from the Board, must be able to reach and help his people.

Mr. Waggoner is now at work with the help of boat builders, making estimates for the amount required for the immediate completion of the Kake boat, installing an engine

in her and putting her in commission. The hull would have to be calked and towed up here to Juneau, where the work on her could be completed. I shall let you know in a week or two, just the amount of money which would be required to complete this boat.

Then there is the Tornado, our little boat at Bayview. Mr. Bromley desired a new boat. He said last fall that if he had \$1600, he could buy a second hand boat that is in good repair, and could turn over the Tornado in part payment. But Mr. Waggoner, and Mr. Cloudy at Hydaburg, are of the opinion that with the purchase of caps for the cylinders, and a little calking and packing the Tornado can be put in repair for three or four hundred dollars at the farthest. My plan would be this: To bring the Tornado up to Kake, have the Board purchase the parts needed in New York, and let Mr. Fitzgerald, who is a mechanist, install these parts, put the boat in commission and use her to visit his people during the summer. Let the hull of the boat at Kake be calked and towed to Juneau, and there let an engine be installed, and when the boat is completed let her run to Bayview, and do the work needed on the West Coast. Let Mr. Bromley be transferred to Klukwan and be installed there as teacher of the Government school, and also our missionary, his salary being principally paid by the Government. If Mr. Story does not return, let one man, a strong one who is able to preach to the whites and minister to the natives as well, be commissioned for the West Coast, and have in his control this new boat. Let him have a native helper at Bayview and another at Hydaburg. Let him have supervision over all the towns and camps, white and native, on the West Coast of Prince of Whales and the surrounding islands. I will be able to give you an estimate of what this would cost in a week or two. The cost would not greatly exceed the present appropriation.

Please thresh over this plan, and let me know whether the Board will approve of it. It is very important, that if adopted, it should be put in force the coming summer.

With warm regards, I am as always

Yours devotedly,

I Hall Young

THE BOARD OF HOME MISSIONS

OF THE

PRESBYTERIAN CHURCH IN THE U. S. A.

HEADQUARTERS
NO. 156 FIFTH AVENUE
NEW YORK

TERRITORY OF ALASKA
REV. S. HALL YOUNG, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA

Jan. 23, 1922.

To the Officers and Members of _____
Native Presbyterian Church.

My dear Friends:

Last year Dr. Marquis, the General Secretary of the Board of Home Missions, sent a letter to your church, asking that you do something towards your own support. The sum assessed upon you was \$ _____. Dr. Marquis, in his letter, reminded you that you were no longer heathen, but christian men and women: that you had made wonderful progress during the last forty years, and that the church was proud of you. He told you that the christian people of the East had been glad to give the money to support your missionaries, build your churches, and lead you up from darkness into light. He reminded you that Indians in other places such as the Sioux, the Nez Perces, Cherokees, and other tribes, are now nearly self supporting. They have learned the joy and freedom of giving to their own church. He asked you to do the same in your church.

But when I came up to Alaska and went to all the missions and learned what a bad year it was for you, and how little money you were making, I asked the Board to take off the assessment for this year and not ask anything from you for the support of your missionary. The Board granted my request and did not ask anything of you for this year.

But they have made me Superintendent, and have asked me to do what I can towards raising more money from the native churches than they have ever given before. Our noble Board is giving to more than fifteen hundred missions, and all over the United States it is supporting weak churches, and sending the Gospel where it has not before been preached. So many are the calls upon this Board that it has had to borrow many hundred thousands of dollars. Therefore, the Board is asking that all its mission churches do what they can this year to support themselves and relieve the Board of part of what it has been paying to these missions.

Therefore, I am asking you to call your elders and deacons together, and with your pastor prepare a subscription paper and, after praying over the matter, let each church member put down a sum that he can pay every month. I am not going to tell you how much to raise, but I am asking you to raise all that you can. Read Malachi, third chapter, tenth verse. God blesses only those who are trying to help and bless others. Giving regularly will help you to keep loyal and true to your church, and will train your children in the good way. Please let me know as soon as possible how much you can raise for the year beginning April 1. I feel that you are my spiritual children, as I first brought the Gospel to most of these tribes, and I am anxious to have you grow in grace.

Very affectionately yours,

Superintendent of Alaskan Missions.

FEB 11 1922

PRESBYTERY OF ALASKA

PRESBYTERY OF YUKON

THE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

HEADQUARTERS
NO. 156 FIFTH AVENUE
NEW YORK

TERRITORY OF ALASKA
REV. S. HALL YOUNG, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA
Jan. 24, 1922.

Rev. John Dixon, D.D.,
156-5th. Ave., New York City.

Dear Dr. Dixon:

While I was on my back a letter came from Rev. Fred G. Scherer, of Fairbanks, in which was the following paragraph:

"In connection with plans for next summer, if it is possible at all, I wish you might find a place to use the services of Rev. David M. Roderick, pastor of the church at Frederick, Md. He is expecting to come to Alaska on a visit, his wife is a personal friend of the Bones, and he is a personal friend to me. He will probably be available in May and during the summer months. Perhaps he could assist you while Mr. Marple is away, or he could release some one for visitation among the camps, etc. I know from my experience of last summer that it would be invaluable if we could have a man on the railway part of the time, and I was disappointed not to be able to get out among the old-timers. Nenana could stand a little intensive work if we continue to minister there. However, I am only suggesting that he will be in Alaska and available if anything should turn up where he could fit in. He is a man of exceptional ability and adaptability."

I am enclosing to you a letter I have just written to Mr. Roderick. He will reply, sending a copy of his letter, to you, and you can take up the correspondence with him directly. It seems to me as if this was a good chance to get efficient work done in Interior Alaska next summer at small expense to the Board. By the time he would be through with his work there, I would have canvassed the situation, and would have been able to judge about the needs of Interior Alaska for the coming year.

I am also enclosing to you a couple of letters sent to me by Mr. Scherer. These are from Rev. Thomas B. Sheldon of Ward, West Virginia. This is the man who applied last winter for an Alaska position. You have the correspondence in your office. Dr. Gill Wilson gave a rather unfavorable report concerning Mr. Sheldon, and therefore, I am a little chary of reopening the correspondence with him. I shall not write him, but shall leave the matter to your judgment. I hardly think that he would be strong enough to take up the work on the West Coast, and that is the only field now open.

Very cordially,

S. Hall Young

C O P Y

Jan. 24, 1922.

Rev. David M. Roderick,
Frederick, Maryland.

My dear Brother:

Our very efficient young minister of Fairbanks, Rev. Fred G. Scherer, has written me concerning you and your proposed visit to Alaska next summer. He expresses a wish that I might find a place to use your services, saying that he is a personal friend of yours, and that your wife is a personal friend of Governor Bone's and his family. He says that you will probably be available in May and during the summer months.

I am very glad indeed to hear of just such a man as yourself. I expect to go to Anchorage, which is the Ocean terminus of the Government Railroad extending to the Interior, about the middle of April. We will hold a meeting of the Presbytery of Yukon at Anchorage, at which meeting I expect Mr. Scherer to be present. A little later I expect to go on into the Interior to look after our work along the line of the Government Railroad, and at Nenana and Fairbanks,

Will you kindly write me at once, telling me when you expect to arrive in Alaska, and on what terms you would do work for us, preaching and visiting the different settlements, doing the work of an evangelist during the spring and summer months? How long can you remain in this work?

My plan would be to have you occupy our manse at Nenana, and from that point, go wherever you are needed along the line of the Railroad, and possibly down the Yukon River, and up the Kantishna. We could not, of course, pay you a full salary, but might at least help to pay your expenses.

I am sending a copy of this letter to Rev. John Dixon, D.D., 156-5th. Ave., New York, and I am asking you to send him a copy of your reply to me, so as to save time in communication with the Board.

We shall probably want a man to do a very important work in Southeastern Alaska; the supervision of two large Indian missions and several white towns. We need a strong man of good administrative power, and a good preacher for such a station. Do you know of such a man who would be available?

Hoping to hear from you very soon, I am

Very cordially yours,

Stallings

Ward, W.Va.

May 4th 1921.

REV. Scherer
Fairbanks
Alaska.

*Replied to Scherer
5/17/21*

My dear Mr. Scherer;-

Your letter received and highly appreciated, the idea of a trade of places with me has its attractions, especially if I would be allowed to conduct the work at Fairbanks somewhat after the nature of a Community Church, and might at the same time be engaged in the school work.

I have had three years experience as a teacher, had two years in college and three years at Seminary, please write me more in regard to the educational requirements of the superintendents place also more about the conditions under which my family would have to live in Fairbanks. Could my wife hire some one there to help with the children and do part of the house work ?.

Would there be congenial companionship out side of the home life for a woman spending the winters in Fairbanks ?.

I ask these questions not for my own information but that I might get the wife as much in the notion of going to Alaska as I am, I do not mind hardships but rather look forward with pleasure to having a few, and I also feel a strong desire to get up there and try to get those folks to working together, my experience here should help me along that line.

I do not know if in my letter you received I mentioned the manner of my remuneration for work here, I receive \$ 150.00 a month as pastor of the church and about \$50.00 a month for work done among the men at the mines at the rate of $.81\frac{1}{4}$ cents per hour.

May I ask if you were in Russia with a Mr. Ostergreen (I am not sure about the Spelling) he tells me that he has a friend in Alaska, I think by your name. Ostergreen has preached in my church.

I am not sure that I could arrange for an exchange of work, but if you so desire I think that we might make the exchange, I will be glad to hear from you again in regard to the matter. I am with many thanks for the courtesy shown me in replying to my letter,

Very sincerely yours,

Thos. B. Sheldon.
Thos. B. Sheldon

WARD, WEST VIRGINIA

DECEMBER 13th 1920.

MR. ROBERT LAVERY,

FAIRBANKS, ALASKA,

DEAR BROTHER LAVERY:-

*Referred to Dr. Dixon
H. H. Y.*

GRAND SECRETARY HORACE W. TYLER OF THE GRAND LODGE OF F. & A. M. OF WASHINGTON, HAS SUGGESTED THAT I WRITE YOU IN REGARD TO SECURING WORK IN ALASKA.

I AM AN ORDAINED MINISTER OF THE PRESBYTERIAN CHURCH, NOW IN MY FOURTH YEAR AS PASTOR OF A COMMUNITY CHURCH AT WARD, W. VA.

I PREFER DOING COMMUNITY CHURCH WORK, BUT WOULD TAKE DENOMINATIONAL WORK IN A NOT OVER CHURCHED DISTRICT, PROVIDED THERE IS NO COMMUNITY CHURCH WORK TO BE HAD IN ALASKA.

WOULD BE GLAD TO DO SCHOOL WORK IN CONNECTION WITH MY MINISTERIAL WORK. HAVE HAD THREE YEARS EXPERIENCE AS A SCHOOL TEACHER, AND I MARRIED A COUNTY SUPERVISOR OF SCHOOLS IN NORTH CAROLINA.

AM 38 YEARS OLD, HAVE WIFE AND THREE CHILDREN YOUNGEST CHILD TWO YEARS OLD. I NOW RECEIVE A SALARY OF \$ 200.00 A MONTH.

AM A MEMBER OF THE SHRINE IN CHARLESTON W. VA., AND THE YORK RITE BODIES IN NORTH CAROLINA, AND THE BLUE LODGE IN VIRGINIA.

ANY THING THAT YOU DO TOWARD HELPING ME OBTAIN WORK IN ALASKA WILL BE HIGHLY APPRECIATED, AND IF YOU KNOW OF ANY ONE DESIRING REFERENCES AS TO MY ABILITY, OR FITNESS, I WILL GLADLY FURNISH SAME, I AM,

FRATERNALLY YOURS,

Thos. B. Sheldon
(THOS. B. SHELDON.)

10. Eliza
11. So Long To Long
Young People
- 12.

54. bolt Eiderdown ^{10.00}
 5 yd. flannel
 2 bolts baby ribbon .50
 blue & pink glass .25
 embro. dress
 bird's eye 1 doz. 8.50
 cretonne 2 yd. 1.50
 darning cotton .25
 2 dresses 5.50
 Petticoat 2.00

FIRST PRESBYTERIAN CHURCH
SEVENTH AND CUSHMAN
FREDERIC G. SCHERER, MINISTER
FAIRBANKS, ALASKA

November 21, 1931.

Dear Dr. Young,

I enclose a letter from Mr. Marple that came addressed in my care.

Also I pass along a letter from Mr. Thos. B. Sheldon. I have answered his letters and told him that any definite steps leading to his locating in Alaska would properly be made through you. I was only jesting about an exchange of places with him.

Cordially yours,

Fred G. Scherer

Rev. Dr. S. Hall Young,
Juneau, Alaska.

Letter
...
Young
Mr. Frederick of Maryland
Expects to summer in
Alabama. Young wrote
him to write to you

Scholar advises appointment
in West Va.
Young does not favor

THE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

HEADQUARTERS
NO. 156 FIFTH AVENUE
NEW YORK

TERRITORY OF ALASKA
REV. S. HALL YOUNG, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA
Jan. 24, 1922.

Rev. John Dixon, D.D.,
156-5th. Ave., New York.

Dear Dr. Dixon:

If I cannot give you now, a completed budget for the coming year, I can at least give you some indications of what it will be. I am trying in every way to hold all the vantage ground we have, and at the same time keep within last year's budget. More than merely holding ground, I hope to secure the complete evangelization of Southeastern Alaska, and some advance in the rest of the Territory.

I have put it up to the ministers themselves in both Presbyteries, to make their own reductions in the budget. From Fairbanks Mr. Scherer writes me that his Boards have pledged \$50.00 a month for next year; thus asking \$1400 from the Board. Last year they applied all that they raised to repairs, and the Board had to pay the full salary.

Mr. Nickerson writes that in spite of the drain of building a new church his people have voted to ask \$120 less than they did last year, which is doing pretty well for Cordova.

Mr. Marple, with his usual vagueness, has not come to the point yet. But I have hopes of receiving an understandable letter from him soon,

Point Barrow I shall have to leave in your hands. Of course, I shall study the expenditures of last year, and give my suggestions, but you are closer to Point Barrow than I am.

My plans concerning the Presbytery of Yukon, which are subject to revision, are these: I go to the meeting of Presbytery at Anchorage, the middle of April. We elect Mr. Marple commissioner to the General Assembly, and I supply his church

Page 2.
Rev. John Dixon, D.D.
New York.

for some time, the extent of my stay there being conditioned on several things; such as the Presbyterian excursion, proposed by Mr. Stevens, the extent of developments at Matanuska and along the railroad, the oil developments, etc.

If Mr. Roderick comes in May I shall probably place him at Nenana, or perhaps will let him supply Anchorage for a while, I going ahead to the Interior. I do not suppose that Mr. Roderick will require much of a salary for the four or five months, or less, that he can stay in Alaska.

Fairbanks, Anchorage, and Cordova are all doing well, and no new ministers should be commissioned to the Interior until after I have made investigation and reported.

I do not at all agree with Dr. Condit in his plan of handing over Cape Prince of Wales to the Methodists. The Presbyterian Church is much better able to handle those Eskimos than those M.E.s! are. We should not cease our efforts to find a missionary physician for Wales. I am after a man who is a possibility. If we find a man this year, who is the right man, he should be commissioned to that point, and it may be, I should go with him. I could readily go there from the Interior.

While my heart yearns towards St. Lawrence Island, Nunivak, Bristol Bay, and the great region east of it, it is not likely that we can, or should, attempt to enter any one of those places this year. So I think that we can keep Yukon Presbytery within the present year's budget, without giving up any of our present ground. We will make some progress. Of course, if there is a big stampede anywhere it will have to be looked after, and may draw upon our emergency fund.

As to Alaska Presbytery. The native churches are always slow about responding to any request from anybody. They must have time to think, and ponder, and make speeches, and ask childish questions. I am enclosing a copy of a letter which I have prepared to send to all of these churches, following up my request made to the pastors and officers of the churches some time ago. I have not yet received definite responses

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from any except Winterburger. His church acted promptly, and ^{they} have reduced the amount they are going to ask from the Board, by \$200. If the native churches do not act of their own accord, we shall just have to assess them all that we think they will stand, and then go after them until they come to our figures. There are good signs of some of them moving in that direction. I am trying to introduce the envelope system everywhere, and get definite pledges. Taking the churches one by one, here is the situation: I have already written concerning Skagway. Klukwan is at present ministered to by Mr. Personeus, who is faithfully holding meetings, and doing good work. I have not promised him any sum, but raised \$60.00 here to start him, and if the Board thinks it wise, I am prepared to make appeals to individuals or churches, for \$75.00 a month, for two or three more months, when Mr. and Mrs. Personeus will have to leave Klukwan, and return to their work here at Juneau. For next year I am trying to make arrangements with the Commissioner of Education for Alaska, to send Mr. Bromley, now at Bayview, to Klukwan, to teach school there with Mrs. Bromley. Our Board can supplement the salary they receive from the Bureau of Education, with a small sum sufficient to recognize them as our missionaries. On account of the asthma, with which their little girl is afflicted, and which requires a drier climate than Bayview, I think that Mr. and Mrs. Bromley will consent to the change.

Haines is becoming of more importance, and if the Board makes it possible for us to sell our large tract of ground there, the revenues from it should do much towards supporting the mission for years to come. Mr. Denton reports increased attendance at his services, and increased interest on the part on whites and natives. He is not an ideal missionary, but may learn. I have hopes that this field may be able to raise something towards self-support, the coming year.

Hoonah. Mr. Beck is doing a splendid work here. Our very best native missionary, making out of a distracted people one of our most united and progressive missions. He should be continued as missionary at Hoonah, but should also be commissioned as Pastor Evangelist in full command and control of the Lois. As you know I have asked Mr. Childs to endow the Lois in the sum of \$1600 annually, and if he does this, or

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gives the greater part of this sum for the upkeep and provisioning of the boat, Mr. Beck's added responsibility will demand no increased outlay from the Board. I am quite sure that if Mr. Childs does not "come thru" I can get the rest of the money from other parties. Then we must have during the summer months, a young man from the Seminary, probably Mr. May, and a young native student for the ministry, to go with Mr. Beck and spend the six summer months in evangelistic work. These two young men, of course, will require a small salary, and that will have to come on the budget. They will be expected to reach and evangelize every part of the Archipelago.

Among other places reached by the Lois the coming summer, should be Angoon. Some years ago Mr. Diven, when he was at Sitka, took a band of christian natives to Angoon, which is sixty miles from Sitka, and held a series of meetings, receiving some twenty people into the Sitka church membership. This little band has been faithful to its Presbyterian membership, and recently Mr. Buchanan went there and received eighteen more into the membership of the Sitka church. These Presbyterians at Angoon should be given a separate church organization, and a native minister under the supervision of Mr. Beck, should look after that mission. Perhaps one of our intended students for the ministry could commence work there.

Mr. Fitzgerald should be continued at Kake, but by all means should be given means to pursue his natives to the canneries and fishing camps at which they spend six or seven months of each year. At present, he is left alone at Kake, and helpless because he has no boat. We are compelling him to throw away his time and energy for more than half the year. Our plan matured after a good deal of reflection, is to finish the boat which Mr. Beck commenced at Kake, and the hull of which is in good condition, bring it to Juneau, install a good engine, and put it in commission as soon as possible, in order that it may do the work on what is known as the West Coast, that is, west of Prince of Wales Island, comprising the missions of Bayview, Craig, and Hydaburg. The Tornado, our small boat now at Bayview, should be repaired and given

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to Mr. Fitzgerald. It is large enough for his purpose. He will have twenty or thirty different camps to visit during the summer, but they are all in easy reaching distance from Kake.

As to Sitka, I'm puzzled at the situation there. I have not heard from Dr. Marquis as to whether Dr. Condit is to be head of the Sitka mission. That was Dr. Marquis's idea at first when Dr. Condit was transferred to Sitka. Dr. Condit has received no intimation to that effect. Mr. Buchanan and the white church at Sitka are making all preparation either to build a new church or to rent the Episcopal Church, if that can be done. Whether, as I suggested, the Women's Board will purchase from our Board the present native church and make it a chapel for the school so that we can use that money to build a new native church near their town, is a question that you can decide from your end better than I from here. As Mr. Buchanan is showing more activity than formerly it might be best not to make any change at Sitka for the present. On account of Dr. Condit's opposition to this plan and the fact that there are three of us here at Juneau, all willing to take upon us the added work of instructing students for the ministry, I have come to the conclusion that it would be better to organize our native theological seminary at Juneau than at Sitka.

This brings us to Juneau. I have already indicated in the foregoing paragraph something concerning our plan for this place. Juneau, being the Capital, and already having two or three quartz mills with a large paper pulp mill to be located in this vicinity, and several canneries near it, is the most favorable place in the archipelago for the natives to find work. Nearly all the tribes in Southeastern Alaska have their representatives here. At a dinner I took with Mr. Waggoner and four of his people yesterday there were four different tribes represented. The Taku, Auk, Chilkat, and Sitka tribes. The people can congregate more easily at Juneau than at any other one point in the archipelago.

The students for the ministry can be admitted to the high schools of Juneau if they need to supplement their preliminary education. A small building could be built or rented here at a moderate cost for the ministers' school house. Dr. Bruch and

Mr. Waggoner are experienced teachers and well read men, and it is likely that I will be in Juneau during the most of the six winter months when the school would be running, and I would be more than glad to have classes in Christian Doctrine and the New or Old Testament, or both.

The seminary students could find work to do on Sundays and week days during their term at Juneau, Douglas, and the nearby canneries and camps. During the summer time the better advanced ones should be placed by Mr. Beck wherever they can do the best evangelistic work. Those not so far advanced can be working during the summer six months to support themselves during the term of school. Mr. Waggoner is doing earnest work among his Indians at Juneau and Douglas, and should be encouraged to spend his life here. I do not contemplate any advance in the outlay of the Board at Juneau. I shall correspond with the Board of Education concerning the native theological seminary.

Wrangell is doing splendidly. The Board will not have to make any advanced outlay here, but instead I anticipate that a less sum will be asked for the coming year than has been received this year, and there will be no buildings to erect. If the Board accepts my plan for putting the tracts of land at Wrangell on the market, I think that it will be relieved of any necessity to spend any money on mission buildings in the future. Wrangell is just now rather poverty stricken and there is but little money circulating. However, it has fine prospects for the future.

Ketchikan is a somewhat difficult problem. Mr. Falconer is doing all that man can do in that field. It is a very tough town and more bootlegging and other kinds of vice are rife there than at perhaps any other point in Southeastern Alaska. The Indians at Ketchikan are divided between the Episcopal and Presbyterian churches and the Salvation Army. Mr. Falconer always has a good attendance at his services, but it is hard to obtain permanent results in the town. Saxman, however, is different. There Mr. Falconer is certain to have a good congregation during the winter months and his last report shows fine results. The natives at Saxman are improving their

houses, keeping up the repairs on their church, and there is a good Sunday school and frequent accessions to that church.

At Kasaan where Mr. Falconer spends a week in every month, the problem is somewhat different. It is more than possible that we will be able to get Mr. Henderson, Commissioner of Education for the Territory, and an elder in Dr. Bruce's church, to commission a man or his wife, whom we may nominate, as teacher in the Territorial school at Kasaan. We have in view a doctor whose wife is an experienced teacher, and also a trained nurse, and have hopes that we can get them either for Kasaan or Prince of Wales mission. If we can get such a man to be teacher at Kasaan, the Territory will pay his wages with but little required from our Board, and if he is a physician, nothing at all. In case we fail in this plan it would be best to commission the best Hyda native we can find as lay pastor there, under the supervision of Mr. Falconer.

I shall present a plan to the Board when I prepare the budget, looking towards the enlarging of Mr. Falconer's salary. He has seven children; five small boys and two girls at high school. He could not have supported his family in an expensive place like Ketchikan, had he not supplemented his salary by keeping a cow and selling the milk. His girls are making all haste to get an education so that they can be self-supporting, and a couple of his boys sell papers, but it is a hard struggle for the Falconer family to exist. The Home Mission Board should adopt some such plan as that pursued by the Foreign Board, and give an allowance for each child beyond two in a family. The Falconer and Buchanan families would be the only beneficiaries of this plan at present in Alaska, unless it is Marsden's adopted family. And in this case the oldest girl is self-supporting.

Falconer needs a house. I have instructed him to keep his eyes open for the sale of the present property and the purchase of either a lot on which to build a house, or of a house already built, but have given him little hopes of the Board's

being able to do anything in that line the coming year. / Falconer is president of the very efficient Civic League at Ketchikan and is capable of doing good work in the

white camps adjacent to that city, if occasion demands.

Metlakatla is looking forward. Our church there has grown to a membership of one hundred and eighty-five. With the three thousand dollars granted by the Board of Church Election the Metlakatlans will build, free of debt, a commodious church and have it ready to dedicate next fall. I believe that Mr. Marsden and his board of officers can induce the people there to raise five or six hundred dollars towards the pastor's salary. Perhaps with their church to build they cannot attain quite to this mark the coming year, but I shall not be satisfied with less than a subscription of three or four hundred dollars from them for their pastor's support. They have had a very bad year so far as finances were concerned, but the prospects are better for the coming year.

Now we come to the West Coast. I am in great perplexity concerning this field. By the time this letter reaches you you may have received some light that I do not now possess. I do not think that Dr. Story is going to return to Alaska. I have not heard from him for about a month, and his health was by no means good when he last wrote. Mr. Bromley is, I suppose, on his way back to Bayview. He is not a strong or decided character, and when he preaches at Craig, or to the whites elsewhere, if they have heard him once they will not attend his meetings, at least in any large numbers. He has not been a shining success among the natives, and the mission at Bayview was in far better shape when Mr. Waggoner left it than it is at present. An unscrupulous and crafty Indian whom we deposed from his ministry at Bayview for immorality, is now the head of the Salvation Army at Bayview, and is using every unfair means to create dissatisfaction and steal our members. There is noise, and nothing else but noise in the Army meetings at Bayview, and nothing is done to instruct the people or build up christian character. I believe that Mr. Bromley should be made a Bureau of Education teacher at Elukwan, and our missionary there, if this plan can be brought about. Should Mr. Story return in full health and vigor prepared to spend the rest of his life on the West Coast, he should for the first year, reside at Hydraburg and the manse there should be completed. This will involve an outlay of

eight or nine hundred dollars, as new chimneys will have to be built and the upstairs completed. By my trip to Howcan last November and the estimates I made with Mr. Cloudy's assistants of the salvage possible there, we can reduce the expense of finishing the Hydaburg manse to not much more than one half of what it would otherwise be.

If Dr. Story does not return, Mr. J.S. Brown, or another good Hyda selected by the membership of the church should be appointed at once to Hydaburg. Then every effort should be made to secure a strong and wise white minister to act as superintendent of our work on the West Coast. It is probable that he would spend the first winter in our manse at Bayview, which is commodious and comfortable. The new boat should be placed at his disposal. The best native helpers available should be selected for Hydaburg and Bayview. If possible, a church should be organized at Craig and meetings also conducted in English at Tokeen, the marble quarry. This man should be selected with the greatest care.

It may be difficult to induce the natives and whites of the West Coast to subscribe much this coming year towards the support of the mission work, but I am hopeful that another year or two will show substantial advance in that direction.

Such in brief is my plan for the work of the coming year. On all points I have counseled with the other brethren, especially with Drs. Diven and Bruce, and Mr. Waggoner and Mr. Beck. There is one other change that I earnestly desire to see in this Presbytery. There has been friction heretofore between the Presbytery and the representatives of the Board. The officers of the Presbytery have at times been so discouraged that they thought of resigning, and a number of the members of Presbytery thought it was no use to hold meetings as most of the acts of the Presbytery were promptly turned down by the Board or the General Missionary.

There was doubtless, fault on both sides, and more misunderstanding than fault. I believe that this Presbytery, compact as it is, and easy of assemblage, ought to be put on the same basis as the other Presbyteries of the Western States. It should be a real Presbytery with the same freedom of action accorded to other Presbyteries. Its

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finances, as far as possible, should be managed by its own officers, and not by the General Missionary. So that when the General Missionary is absent, in another part of the Territory, or conducting a campaign in the Eastern States, the business of the Presbytery would go along smoothly, and without a halt. There should always be cooperation and the closest confidence between the Board and its officer and the Presbytery.

As to the General Missionary. I do not desire to shirk any needed work, but to, if possible, enlarge my sphere of usefulness. The Presbytery of Yukon is so vast in its scope of country, and so small in the number of its ministers and churches, that there should be little change at present in the plan of the Board concerning that Presbytery. But the General Missionary in both Presbyteries should have more time to do pioneer and exploring work, to organize and build up new missions, to evangelize neglected territory, and to present the needs of Alaska to the church at large. He should not spend the most of his time in mere office work or the financial details of the Board's business. He should be a missionary in the widest, fullest, and most responsible sense of the term. And, I believe, that he should be a member of the Home Mission Council, and attend its meetings as do the other synodical superintendents. The synod of Washington should have more care and responsibility concerning the two Presbyteries of Alaska, if that can be brought about without delivering over the Alaska work to Mark Matthews.

The most of this plan I have indicated in my previous letters. It is a large program, and I am not sure that it is the best possible. I am anxiously awaiting the advice and criticism of the officers of the Board.

There is at present a halt in the mail service from Alaska to the States. The first boat south-bound will not sail from Juneau until about February 2; a week from today. By that time I shall have the estimated budget for next year ready, and also I hope, the literature desired by Mr. Eastman and Mr. Morse.

I shall submit this document to my "Executive Council" and may embody their criticism.

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I am almost well and am working day and night. My correspondence piled up during my illness to such an extent that it was appalling.. I am working it off satisfactorily. My Alaska correspondence is a very considerable part of it, as I am keeping in very close touch with the missionaries and others in Alaska. I am to preach for Dr. Bruce next Sunday morning, and in the Congregational Church at Douglas in the evening. I have taken charge of the large Bible Class in the Northern Light Church. I am planning to give a weekly service to the Congregational Church at Douglas which has been sadly neglected. I am to give a historical address to the Pioneers of Alaska next week, and am in frequent demand for other addresses. Time is not likely to hang heavy on my hands.

I have not received from you or Dr. Marquis any extended letters of counsel or criticism. I hope you will pity my loneliness and inexperience. Yes, I mean that last word, for many of the duties that confront me here are new to me.

With warm regards to all in the office and my assurance that I shall not soon inflict such a long document upon you, I am as always

Your devoted friend,

S. Hall Young

FEB 11 1922

THE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

HEADQUARTERS
NO. 156 FIFTH AVENUE
NEW YORK

TERRITORY OF ALASKA
REV. S. HALL YOUNG, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA
Jan. 26, 1922

Rev. John Dixon, D.D.,
156-5th. Ave., New York City.

Dear Dr. Dixon:

I am in receipt of your letter of January 16 enclosing a copy of a letter to Dr. Bruce answering the letter written by him and Mr. Waggoner when I was ill, concerning the application for salaries to our native helpers at Hydaburg and Bayview.

I fear these brethren did not make quite clear to you the application for Hydaburg. I did not design to ask anything for the native helper at Hydaburg in case Dr. Story was coming back speedily to his charge. I told the Hydaburg people very plainly that no native helper at Hydaburg could receive a salary, while Dr. Story was receiving a salary for the same field, and they understand it quite plainly. They have been faithfully taking care of that field since Dr. Story left, and have not put in any claim for salary.

However, I told them that if Dr. Story was not coming back, the native helper there would doubtless receive the same salary that George Haldane was getting last year, dating from the time when Dr. Story's salary ceased.

I have not heard from Dr. Story for a month or more. He told me in his last letter, a copy of which I sent to Dr. Marquis, that he would probably undergo an operation for appendicitis. He had stated to me before that he would not ask the Board to pay his salary while he was away taking treatments.

Now it would be certainly just for the Board to pay J.S. Brown the regular salary for a native helper at Hydaburg from the time when Dr. Story's salary ceased, and I hope that that amount may be sent to me that I may forward it to Mr. Brown. I am sending you a letter from Mr. Brown which shows something of the danger of leaving that field without a pastor. None of these native fields can prosper at all or do anything but deteriorate if they are left without some sort of care. In my plan of reconstruction I am going to try to arrange, that without additional expense to the Board, all the native Presbyterians shall be cared for every month in the year, wherever they may be.

On account of the pernicious activity of William Benson, who was discharged by us from the position he held as lay pastor at Bayview, because of his immorality, it would have been very detrimental to our church, had I left Bayview without supervision during the two months that intervened between my departure and Mr. Bromley's return. Jack Peratrovich has been the faithful interpreter at Bayview for many years, without compensation; and was chosen unanimously by the elders and trustees to occupy the pulpit after my departure, until Mr. Bromley would get back. The Salvation Army, under Benson was just waiting until I would leave, in order to try to steal more of our members, under the plea that we had left them pastorless. I did not promise Jack the \$50.00 per month, but told him I would try to get it for him from the Board. I believe the Board should reconsider its action in his case.

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Rev. John Dixon, D.D.,
156-5th. Ave. New York City.

\$100 is a small price to pay for the integrity and harmony of that important church.

If we transfer Mr. Bromley to Klukwan, and have him paid by the Government, as Principal of that school, we will probably have to put Jack or some other faithful native at Bayview under the supervision of whatever man we can find to supervise our work on the West Coast.

The Board has sent me no blank vouchers, reports, budget estimates, or any other of the literature pertaining to my office. I hope this will be sent at once.

Please advise me by telegram if you get definite word from Dr. Story.

Very cordially,

L. H. Young

HSY/RMc

FEB 11 1922

PRESBYTERY OF ALASKA

PRESBYTERY OF YUKON

THE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

HEADQUARTERS
NO. 136 FIFTH AVENUE
NEW YORK

TERRITORY OF ALASKA
REV. S. HALL YOUNG, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA
Feb. 1, 1922.

Rev. John Dixon, D.D.,
156-5th. Ave., New York.

Dear Dr. Dixon:

I am sending by this mail a detailed discussion of the different missions in Southeastern Alaska. I am now enclosing you the budget estimates for the year 1922, April 1st, to March 31st., 1923. Dr. Bruce and Mr. Waggoner and myself have spent many anxious hours preparing this budget. Our aim has been to economise as much as possible and at the same time to insure that all the natives and most of the whites of Southeastern Alaska have the chance to hear the Gospel every week. I have not had answers to my last letters from the most of the missionaries for the natives. But there are three boats going south tomorrow and I shall not have a chance to send you a letter for ten days thereafter. Therefore, I cannot wait longer to send you this estimated budget. We will have to do our best to make the missionaries work up to it. In order to bring this about I am putting in your hands a very important commission; Will you kindly have the new era office send to every one of our native missions a box of envelopes for the every member canvass for the year 1922-23. I have written letters to all these missions and asked them to make a canvass, and I wish to leave no excuse. If the new era will not donate these envelopes for this time, have them make out the bill and send it to the missionaries.

I shall take up the estimated budget by missions, in the order in which we have prepared them.

Haines: Mr. Denton in a letter that they would have to receive the full \$1600 from the Board, and he asked also \$50.00 for repairs to the church, and \$50.00 for manse repair. We have allowed him \$1450 salary and only manse repairs of \$50.00, telling him that his church would have to do their own repairing. If the Board makes it possible for us to sell the greater part of the land at Haines, we think that the Board will be relieved of at least the greater part of the support of that mission for a number of years.

Skagway: The Presbytery asked for \$1000 for Skagway last year. Mr. Winterburger and his officers have voluntarily cut this down to \$800.

Hoonah: Mr. Beck gave us no estimate of the amount they would require at Hoonah, but we have placed it at \$1400, and are assured that Mr. Beck will see that his church raises \$200. We have added to this, \$600 for repairs on the Lois. Of course if Mr. Childs or others come through with the \$1600 yearly, asked as an endowment for the boat, the Board will not have to spend this \$600 for repairs and running expenses.

Klukwan: I have written you of our hopes of securing the school at Klukwan for Mr. Bromley and his wife. We have put \$500 on the budget for Klukwan believing that that amount will suffice to supplement Mr. Bromley's school salary. If we

fail to secure Mr. Bromley's appointment to Klukwan, the \$500 ought still to stand as a salary for a native helper at Klukwan during the five or six months when the people of that village will be at home.

Angoon: We have a membership of thirty or forty in this important village ready to be organized into a church. This mission will be under the supervision of Mr. Beck as he cruises about in the Lois, and the \$450 that we have assigned for Angoon will suffice to pay a small salary during the winter months to a native helper. The rent of \$120 is the least amount for which we can secure a building the coming year. If the mission prospers we will try to secure funds from the Board of Church Erection and from the people of Angoon, to build a small church there.

Kake: I have written Mr. Fitzgerald asking him to introduce the envelope system and raise \$200 at Kake.

Sitka: As I wrote you, Sitka has given me much perplexity. Dr. Condit is still away in California having operations performed upon Mrs. Condit's eyes. Mr. Buchanan is striving to perfect plans for building. I have made the proposition that the Women's Board purchase the native church from the Board of Home Missions, and build a church adjacent to the native town. Then let the whites also erect a new church. We are asking Mr. Buchanan to raise \$500 from the white and native churches, leaving \$1100 for the Board to supply. I do not think that he will be pleased at this, but we think his people can raise the amount.

Juneau Native Church: Mr. Waggoner's expenses are very heavy, and living is high here. We do not think that he can get more than \$100 from his people. I am to meet them tonight and put the matter of self-support before them. We are asking for \$1500 for Mr. Waggoner, and \$100 for ferry charges.

Wrangell: I have been expecting to hear from Dr. Diven in answer to my question on how much his people could raise, but have not received a reply. We are placing the amount he should receive from the Board at \$1100. Doubtless this money will be sufficient, although the whites at Wrangell will probably have to raise the whole \$500.

Ketchikan: On account of the Board's debt I am not asking an increased allowance for Mr. Falconer although his large family would seem to demand it. We are asking for \$1500 for him and \$192 travelling expenses to Kasaan. In case we secure a teacher to take charge of Kasaan mission the boat charges will disappear.

Metlakatla: I have waited until the last moment in hopes that I would hear from Metlakatla in answer to my letter in which I urged an every member canvass. I can wait no longer and, therefore, we have placed the amount to be received by that mission at \$1250. The Metlakatlans are building, but are paying their subscriptions almost entirely in work, and therefore, they ought to be able to give \$350 towards their pastor's support.

Bayview and Hyaburg: I have written in detail our plans for the evangelization of the West Coast. I have received today a letter from Dr. Story saying definitely that he will not return to Alaska. In our estimate for the West Coast we are going on the supposition that Mr. Bromley is to be transferred to Klukwan, and that a strong man is to be secured to take charge of the whole West Coast. We have placed the estimate of his salary at \$1600, although it is not at all likely that he can be secured until the last of the summer or the early fall. He would have to superintend

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the native workers at Hydaburg and Bayview, and also to preach to the white people at Craig and Tokeen, and also visit the different canneries and fishing camps during the summer. This plan would require a lay pastor at Hydaburg and another at Bayview. We have placed the salary of these men at \$100 per month, but require the natives to pay \$25.00 of this, leaving the salary from the Board \$900 per year for each of them. Of course if we fail to find a man for the West Coast, Mr. Bromley will have to remain at Bayview and we will have to procure a native helper for Hydaburg. This plan while unsatisfactory as regards to progress of the work, would save the \$900 asked for the native worker at Bayview.

Kasaan: We are trying to procure a teacher for Kasaan who could also act as our minister, taking charge of that mission. The Government will pay such a teacher \$1300 and provide him with living quarters. In case you can not make this arrangement, a native helper should be sent to Kasaan, who should receive \$900 from the Board, his congregation paying him another \$25.00 per month. Mr. Falconer should supervise this man and receive regular reports from him.

The expense of convening Presbytery is placed at \$175, the same amount as allowed for this year.

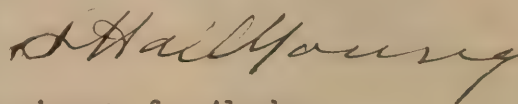
Emergency repairs are reduced to \$150, making the whole amount of the repair and rent charges \$320.

Now we come to the boats, and I give you the result of very careful consideration and close calculation on the part of all of us. The Tornado should be allowed \$500 to repair it and keep it in fuel. It should be sent to Kake for Mr. Fitzgerald's use.

Mr. Waggoner has spent days in collecting information and making estimates about the finishing and putting in commission of the Kake boat, the hull of which was erected by Mr. Beck. The estimate of \$4,289 was arrived at after consultation with the best Juneau boat men. \$300 would provide this boat with fuel for the year. It is useless to think of carrying on our plan for the evangelization of the West Coast without providing the Superintendent there with a good commodious and sea-worthy boat. If the Board has no fund in view on which to draw for this amount, I shall ask them to allow me to make public and private appeals for this money. This should be done without delay as it takes time to build such a boat and place it in commission.

Now a word to the Executive Committee when they consider this budget. I am begging you not to cut down a single item. We have ourselves cut down these estimates below what is needed, but think that we can press the churches up to the meeting point between what they are able to do and the amount asked from the Board. A letter that has just come in from Mr. Denton expresses his determination to accede to our request in regard to Haines. A like spirit is shown in the other missions, and they are meeting your emergency with earnestness and self-sacrifice.

Very respectfully,



General Missionary for Alaska.

HOME MISSION COMMITTEE
AND
VACANCY AND SUPPLY

PRESBYTERY
OF ALASKA

REV. DAVID WAGGONER,
JUNEAU, ALASKA
STATED CLERK AND TREASURER

REV. JAMES H. CONDIT, D. D.
GENERAL MISSIONARY
JUNEAU, ALASKA

REV. GEORGE G. BRUCE D. D., CH., JUNEAU, ALASKA
REV. E. L. WINTERBERGER, HAINES, ALASKA
REV. DAVID WAGGONER, JUNEAU, ALASKA

BUDGET ESTIMATES FOR YEAR 1923,
April 1st to March 31st, 1923.

FIELD	SALARY	BOATS & TRAVEL	MISCL.
HAINES	\$1450		Manse repair \$50
SKAGWAY	800		
HOONAH	1400	\$600 LOIS	
KLUKWAN	500		
ANGOON	450		Rent 120
KAKE	1400		
SITKA	~~1100~~		
JUNEAU	1500	100 Ferry	
WRANGELL	1100		
KETCHIKAN	1500	192	
METLANATLA	1250		
BAYVIEW	~~1600~~		
HYDABURG	900 Native Worker		
	~~900~~ " "		
KASAAN	900 " "		
Presbytery		175	175
Emergency Repairs			150
BOAT "TORNADO"		500 Fuel & Repairs	\$320
Kake Boat		300	INSTALLATION 4289
TOTALS	~~16750~~	\$1867	Repairs \$320 Installation \$4289

Boarding vacation

500

Legal Expenses & insurance

50

Travel of missionaries in & out

700

Pastor Evangelist

1600

Postage & telegraph

1000

DEPARTMENT OF THE INTERIOR
Bureau of Education, Alaska Division

C O P Y

MEMORANDUM

The Metlakatla Christian Church, which was founded by the late Reverend Duncan, is non-sectarian, and has a present attendance of about 300 Indians, who go there to attend the services of Sunday School, Church and Prayer Meeting.

An Indian by the name of Maraden appears to have been ordained as a Presbyterian Minister or Missionary and has a following of about 50 or 60 Indians, many of whom are said to be of an inferior and discontented type of renegade.

It seems that Maraden and the Government Agents are trying to secure possession of the Metlakatla Christian Church in order that they may share the use of the church for their Presbyterian services, notwithstanding that since its foundation the church appears to have been used solely for the services of the so-called "Metlakatla Christian Church."

It can be readily seen that the attempt of Maraden and Government Agents to use the church building for Presbyterian services will tend to cause bitterness and further discontent on the part of the members of the Metlakatla Christian Church, who naturally look on that church building as belonging to their particular denomination.

While there are cases in this country where a denomination owning a church, will permit its use by another denomination, I think that an investigation will show that the act is voluntary and willing, and generally for the purpose of either securing revenue or of doing that which will tend to promote the welfare of the community.

But the history of religious denominations is that where one of them attempts to force itself on the other, there is always conflict and bitterness, and generally leads to discontent and confusion, with injurious effect on the healthy development of the Christian religion in that community.

It is suggested, for your consideration, that instructions be sent to the Government Agents at Metlakatla not to attempt to force the members of the Metlakatla Christian Church, at the present time, to share the building with Maraden and his Presbyterian following, but that they let matters remain in statu quo until such time as you may have the opportunity to pass on the entire Metlakatla question.

It is planned to present this religious question to you, along with other questions, in the preparation of the case which we are now making.

(Signed) Walter S Penfield

January 28, 1922.

FEB 21 1922

THE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

HEADQUARTERS
NO. 156 FIFTH AVENUE
NEW YORK

TERRITORY OF ALASKA
REV. S. HALL YOUNG, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA

Feb. 3, 1922.

Rev. John A. Marquis, D.D., LL D ,
156-5th. Ave., New York.

Dear Dr. Marquis:

I am taking up the memorandum submitted to you by Dr. Condit last November, of stations, incomplete work and mission prospects, as he puts it, north of the Aleutian Group. By the way, that designation, north and south of the Aleutian Group is an inadvertence on the part of Dr. Condit, as the Aleutian Islands are the most southern part of the Territory, and Anchorage, Interior Alaska, and Southeastern Alaska are all farther north.

I shall not review in detail the whole of his memorandum, which treats of many points that he knows much better than I do. Certain points I shall touch upon to emphasize them, and others to make suggestions some of which disagree in slight respects with his. First, Wainwright. I wish to urge attention to Dr. Condit's suggestion that we have a chapel at Wainwright with living quarters in it for the missionary. That is clearly Presbyterian territory. When Bishop Rowe visits Juneau, which visit is expected in the near future, I shall take that matter up with him. But if we keep the Episcopalians out of that territory, we must not act the dog in the manger, but must place a man, white or native, preferably the former, in our mission house at that point. The new oil fields which are exciting great interest and which will undoubtedly be prospected within the near future, are not far from Wainwright; and the coal at that point will be exploited and mined, and will doubtless furnish us in the near future with the coal that we use in our hospital at Barrow. I much wish that this traveling evangelist could be placed at Wainwright the coming summer. If he can be found and if the Board will commission him, and if they think it best, I could come down the Yukon from the Interior by the first of July and go up to Wainwright to locate him. You and Mr. Gould would have to make arrangements, however, to send the necessary material up on Capt. Pedersen's vessel. We ought at least to take some steps to possess that important point the coming summer. Perhaps you have already taken steps in this direction.

Cape Prince of Wales: Dr. Condit suggests that this mission be transferred to the Methodist Board if they will accept it. He gives as reasons for this suggestion the expense of maintaining a mission there, the fact that the Methodists have a mission at Nome, and the Nome mission boat belonging to the Methodist Church.

I disagree with Dr. Condit in this recommendation. We have been at a good deal of expense in establishing ourselves at Wales, have repaired the old buildings and reconstructed the mission. This mission is a strategic point and its people are in a position to help us carry on our work at St. Lawrence Island, and at Point Barrow. The Methodists have undertaken a great new work on Cooks Inlet, Kenai Peninsula and Prince William Sound, and it is not likely that they will have enough funds to take care of another new enterprise the coming year. The Presbyterian missions have thus far been much more successful among the natives of Alaska than the Methodist missions. We have expended much more money in our missions, and have studied the question of the natives of Alaska much more deeply than the Methodist Church. We can take care of Wales mission without a special boat for a year or two, after which

Page 2

Rev. John A. Marquis, D.D. LL D.,
New York.

time I hope that we will be able to go at that western work in a really sensible and efficient way, putting a large and good boat on that Coast, opening up Wales, St. Lawrence, Nunavak and some point on Bristol Bay, founding one or more hospitals, and doing something constructive and permanent for this interesting, but now dying race. We have done a great thing at Point Barrow; let the Presbyterian Church do this greater thing. I am confident that within two or three years, if I am allowed to make a preliminary survey of that region and collect complete data, I will be able to make a tour of the eastern churches and collect all the funds necessary for this enterprise that we have neglected too long. The possession of Prince of Wales is essential to this great plan. Let us not give it up. Seek for a man now, to go this coming summer to Prince of Wales, occupy our buildings, carry on the work begun by Dr. Greist, and prepare for larger things in the future. This will not require a great advance for the coming year over last year's budget. I do not like to see the Presbyterian Church lie down on its Eskimo job.

St. Lawrence Island: I indorse all that Dr. Condit says about the importance of reestablishing our work there, and his suggestion that Mr. Brown be sent with lumber and material for re-building our present quarters there is excellent. Whether the Board is able to undertake this work the coming year, is another question. Certainly we ought all to be writing, speaking, working, and praying to bring about the evangelization of St. Lawrence and the other points by the summer of 1923.

The Delta country between the mouths of the Kuskokwim and Yukon Rivers: This belongs in the country allocated to the Presbyterians, and should be reached in the way indicated by Dr. Condit, and by my suggestions above. Dr. Condit's suggestion that a careful study of this whole coast be made in the near future, is an excellent one. I am the man to make that survey, of course, and I am ready to undertake it as soon as the Board is ready to back me up and carry out the suggestions that would be made. This is the region that I expected to visit under the auspices of the Inter Church World Movement, and the need is still greater than it was two years ago. The Presbyterian Church can not back out of the responsibility for the evangelization of that great country. Those poor people look to us, and to us alone, to give them the Gospel.

Port Heiden: This belongs to the same region covered by the Bristol Bay Coast, and as I understand it, is north of the country claimed by the Methodists. When I make the survey of that West Coast I would visit Port Heiden and all the canneries and native towns on the northern part of the Aleutian Peninsula and its West Coast, and also the great country west of the Aleutian chain, and south of the Kuskokwim Valley. That whole country has lain on my heart and conscience for many years, and I cannot go down to my grave in peace until I have visited it and taken effectual steps for its evangelization. The fact that a great proportion of its native inhabitants were carried off by the Influenza should only stimulate us to more active efforts towards saving those that remain.

I include in this paper the rest of the Presbytery of Yukon, altho It is placed in the other memorandum under the head of 'Work South of the Aleutian Group' altho it is far north of it.

Anchorage: Our work is so well established and so strong here that it seems foolish for the other denominations which have hardly made any impression at Anchorage,

to talk about establishing a federated church. All of our churches in the North can be called federated churches, having all denominations in them. All the Methodists at Anchorage are in our church and working peacefully for its advancement. Some of them are officers in the Presbyterian Church. Why disturb a peaceful and harmonious organization.

Nenana and Railroad Towns: I have already covered this field by suggestions in my other letters. If Mr. Roderick can be procured to work there next summer, it will not be necessary to take any further steps until after my visit and report.

Ruby: I hope to visit Ruby next summer and see what we have left there, and also, if possible, make a flying visit to the Iditarod and upper Kuskokwim countries.

Dr. Condit's memoranda concerning the Presbytery of Alaska have been covered by my previous report and do not need further discussion here.

Respectfully submitted,

L Hall Young

23 1922

PRESBYTERY OF ALASKA

PRESBYTERY OF YUKON

THE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

HEADQUARTERS
NO. 156 FIFTH AVENUE
NEW YORK

TERRITORY OF ALASKA
REV. S. HALL YOUNG, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA
Feb. 7, 1922.

Rev. John Dixon, D.D.,
156-5th. Ave., New York.

Dear Dr. Dixon:

I am enclosing a letter just received from Mr. Childs. You will remember that I asked him to endow the Lois in the sum of \$1600. annually to do this work. \$500 is very far from the mark, although we must be thankful for even these small favors. This is an increase on what they have been giving.

As you will see, we put a \$600 item for maintenance and expenses of the Lois on the budget, intending, if we got the full \$1600, to relieve the Board of that. This is the sum the Board granted last year for the maintenance of the Lois. I earnestly hope that you will not cut out this sum. If you grant it, even with Mr. Child's smaller grant we will be able, with economy, to do the work of evangelizing the summer camps and other towns as planned. Without the Board's \$600, this will be impossible. I am making every effort to keep the budget down, and at the same time to cover this part of the Territory.

I am sending some appeals for publication to Mr. Morse, and I hope that you will see and read them before they go to the press. But don't materially change them, and please don't suppress them.

With warm regards,

S. Hall Young

SHY/RMc
Encl.

C O P Y

CHILDS

Executive Offices:
200 Fifth Avenue
New York.

January 24, 1922

Rev. S. Hall Young,
Juneau, Alaska.

Dear Dr. Young:

I was glad to receive your letter of January 11th in re the mission work of Alaska and also the boat Lois.

I do not feel like making any special pledge further than I have already pledged for colleges, etc. up to the present time. I will, however, be willing to contribute \$500.00 toward the work of the Lois for the coming year 1922, and will send it whenever you may direct.

As to pledging for the future, I think each year will have to take care of itself.

We sincerely hope that the work will not be hampered any because we do not help you further. It would seem to me that the Board of Missions should do their part and that would leave us free to do what we are doing and possibly to do something in some other part of the country.

Kindly let me know when you will avail yourselves of the \$500.00.

With best wishes to you and yours from myself and all my family,
I am

Sincerely yours,

(Signed) Samuel S. Childs.

SSC:GT

THE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

FEB 23 1922

HEADQUARTERS
NO. 156 FIFTH AVENUE
NEW YORK

TERRITORY OF ALASKA
REV. S. HALL YOUNG, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA

February 8, 1922.

Rev. Herman N. Morse
156 Fifth Ave.
New York.

Dr. Mr. Morse:

I am sending you a trio of articles, which I hope you will publish where they will bring the best results. Perhaps the calls for missionaries for the West Coast and Cape Prince of Wales ought to be published both in The Continent and The Presbyterian Magazine. If you deem it advisable, make copies of these calls, and put them in others of our church papers.

The article about our Alaska Theological Seminary should, I think, be published in our Presbyterian Magazine, at as early a date as possible. Do not let the Continent hang up the articles tendered to it in its usual fashion.

Submit these articles to Drs. Dixon and Marquis before you send them for publication. Perhaps they will suggest some additions or alterations. As my recommendation about Cape Prince of Wales is directly opposed to the advice of Dr. Condit, let Dr. Marquis pass upon the question. I am unalterably opposed to handing over any of our Alaska missions to the Methodist Church. They have tried to steal two or three of our missions from us, and have made a failure of those missions, and of most of their work in Alaska. We can do better at Wales than they can.

If Dr. Marquis sees fit to add to this appeal, a call for a man to

go to Wainwright, I shall be more than pleased to have him insert it.

My estimated budget went by last mail. Don't you let them cut that budget! I have made the new departure of having the missionaries to the native churches put the matter up to their congregations, and the Indians have responded amazingly. I have pressed them to what I think is the farthest point to which they will go this year towards self-support. Once started they will do still better the coming year. Study the report of the Alaska Presbytery for 1921, and compare it with my estimated budget for 1922-1923, and you will see what I am doing. The Presbytery has become enthused in this matter, and it would greatly encourage and inspire them if the Board would, for once, accept their budget intoto.

I shall have some striking paragraphs for you, to send in this mail in another envelope.

With warm regards,

S. Hall Young

Dr. Marguis:

Will you please look
at these soon &
consider advisability
of using them, particularly
in view of present
financial outlook.

H. M.

A PLATFORM FOR COUNTRY CHURCHES

One Church in Every Community

To unite the people in worship and service;
With Gospel and friendship for all;
With help for every community need, whether of good roads, adequate schools,
better farming, social life or what not;
With christian leadership for every occasion and cooperation for every movement which contributes to the betterment of mankind.

A Resident Minister in Every Community Church

With the love of the country church and the country people in his heart;
With accurate and sympathetic knowledge of his task and his community.

Every Community a Permanent Home

Where no one is poor or strange or dissatisfied;
Where men are taught how to live and work in the country and to support their homes, their institutions and their community;
Where every generation transmits a richer heritage—in lands and institutions and traditions—than it received;
Where there is a satisfaction in the present and a faith in the future to inspire with a confidence of eternal life.

PRESBYTERIAN CHURCH AND COUNTRY LIFE WORK

FEB 21 1922

THE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

HEADQUARTERS
NO. 156 FIFTH AVENUE
NEW YORK

TERRITORY OF ALASKA
REV. S. HALL YOUNG, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA
Feb. 8, 1922.

Rev. John A. Marquis, D.D. LL D.,
156-5th. Ave., New York, N. Y.

Dear Dr. Marquis:

I know you have been extremely busy this winter and absent much of the time from the office. I read of you careering all over the United States, holding innumerable conventions and making innumerable addresses. I have been pouring in reports, plans, and suggestions, and asking you many questions. I am longing for replies to these questions and for your counsel and guidance in my plans. In your letter of October fifteenth you say "our work in Alaska needs a thorough deep-rooted reorganization. The retirement of Dr. Condit opens the way for that. I wish you would, therefore, prepare and submit to me such a plan of reorganization, keeping in mind that the Board will not be able and probably ought not to increase its Alaskan budget to any great extent." Further on you say, "Now, my dear Dr. Young, take off your coat and go to it. We will be looking to you to restore the former days of glory in our Alaska work. Anything I can do to help you will be most cheerfully done, and be assured that we will back you to the limit of our power and influence."

Now Doctor, my coat is off. I have submitted to you and Dr. Dixon copious plans. I have, I think, inspired our missionaries and to a great extent their people, with a determination to do more than ever towards self-support, and to go forward to a degree never before attained. I think I have the confidence and love of every one of them. I enclosed to Dr. Dixon a copy of the circular letter I sent to all of our native missions, but am enclosing another copy with this. The letter and my appeals are having a surprising effect. While not all have answered, the answers received are most encouraging. A letter received this week from Mr. Beck, who as you will see by the minutes of 1921, raised nothing from his church last year for any of the boards, and only \$132. for congregational expenses, tells of wonderful doings at Moonah. They have taken up a collection for the Board of Home Missions which netted \$60.00. On the receipt of my letter he called a meeting of his congregation which was attended by over two hundred. He read my letter and then put the matter entirely in the hands of his elders and the members of the congregation. In a few minutes they had pledged \$200 for the support of their pastor, and enough besides to pay for an interpreter, wood, lights, etc. And he had over two hundred sit down at the Communion immediately afterwards. Like responses are being received from some of the others. Those that lag behind we will simply assess in the amounts you assessed last year, and stimulate them to raise it. The matter has never been put before these native churches in that way before. They have to do things their own way, and when treated as human beings they can be led, not driven.

Mr. Bruce and Mr. Waggoner are in constant consultation with me, and are in one with me in my plans. In making out the budget for Alaska Presbytery we have asked from each mission all that I think we can possibly raise. Only in the matter of the Kake boat to be used on the West Coast is there any material advance in the amount of money requested from the Board. This boat is so essential to the very existence, not to say the progress of our missions on the West Coast that we are all of the decided

opinion that we cannot get along without it. Don't cut out that item, even if you have to take me East for a series of lectures to raise the money. It is a sine qua non.

In this whole matter of the budget and of expenses for the coming year I have studied the greatest efficiency at the least expense. And I have also had the missionaries and their people do the cutting themselves rather than imposing it upon them. By taking the officers of the Presbytery into my confidence I have made the reductions their motion, rather than mine. I believe that the moral effect upon this Presbytery and our work of the full acceptance of the Board of our estimated budget would be such that all the missionaries and the missions would go on from year to year progressing every year farther towards self-support. I am inaugurating the envelope system everywhere and showing the people how to use it. The blanks may not all be filled in the Assembly Minutes for this Presbytery this year, but I think they will be, next.

The plan of reorganization of the General Missionary's office and of his relation to the Presbyteries, I shall have to leave with you. You are better acquainted with the technical details of such an office than I am. I earnestly hope that much of the financial business now transacted by the General Missionary may be handed over to the officers of the Presbytery, and that the General Missionary may be released to explore new Territory, evangelize new and old camps, and keep on the frontier. I would like to reduplicate in these closing years of my service the constructive work I did during my previous two long terms of service. In spite of this attack of neuritis which my Doctor thinks will be permanently cured, I am as physically and mentally fit as I ever was. And I should not hesitate if directed by duty to start the first of March on a dog-sled trip from Skagway to Point Barrow.

Our mails this winter are very irregular. Just now we are experiencing a long term of days in which there is no mail communication either way.

We have had an exceptionally mild winter up to within the last three days. Now a blizzard is raging; however the coldest we have experienced, which was night before last, was zero. Previous to this spell the coldest we had had during the winter was eighteen degrees above zero.

I am preaching every Sunday, teaching a big Bible class, and enjoying it all. I am sending by this mail to Mr. Moree, three articles for publication. I hope you will look them over before they are sent to the press. I am discussing financial matters, etc., with Mr. Banks and Dr. Patterson.

Please answer. I need your advice.

Faithfully,

Stall Young

SHY/RMc
Encl.

FEB 24 1922

PRESBYTERY OF ALASKA

PRESBYTERY OF YUKON

✓
THE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

HEADQUARTERS
NO. 136 FIFTH AVENUE
NEW YORK

2
TERRITORY OF ALASKA
REV. S. HALL YOUNG, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA

Feb. 14, 1922.

Dr.
Rev. John Dixon, D.D.,
156-5th. Ave., New York.

Dear Dr. Dixon:

I have just received the letter which I enclose from Mr. J.S. Brown, of Hydaburg. He is one of the elders and one of the most influential men in Hydaburg. He has acted as lay pastor at Howcan and Klinquan, and I think also, at Hydaburg. When I was there in November at the request of the Session he was chosen to supply the church during Dr. Story's absence. This he has done ever since. When it became doubtful whether Dr. Story would return, I directed the people in case Dr. Story did not return, to hold a Congregational Meeting and select one of their number as lay pastor. Evidently they have just heard that Dr. Story was not to return and they have followed my directions in holding the Congregational Meeting.

John Brown is a good man. All factions at Hydaburg seemed to be united upon him. The two families of George Haldane and Sam Davis, our former lay workers, are somewhat at enmity, but all factions seem friendly to John Brown.

*Pres. to
10/1/21*
{
I presume that Dr. Story severed his connection with the Board the first of January. Acting upon that supposition I am recommending that John Brown's commission date from January 1st. He was really doing full work two months before that time, but will not expect a salary so long as Dr. Story was receiving a salary for that work.

There need be no change in the estimated budget on account of John Brown's appointment. Mr. Bromley objects to going to Klukwan as teacher, both on account of lack of qualification for teacher, and the education of his family. It is not likely that we can find the new man to take charge of the West Coast work until late in the summer, or until fall. It seems likely that Mr. Bromley will have to continue at Bayview another winter even if we succeed in getting the man who is to take charge of the West Coast. It might be well enough for him to remain at Hydaburg one winter to try out his duties and get acquainted with the people.

If John Brown continues to do good work and evinces a desire to go on with his bible work and his study for the ministry, it may be that we shall enroll him as one of the theological students in our new seminary.

I have counselled John Brown as best I could. I am writing Mr. Bromley to pay a visit once a month to Hydaburg, and to act as Moderator of the Session.

Will you kindly have the Christian Herald or some other good weekly sent to Brown to help him in his studies of the Sunday school lessons

and in his bible work. . If you cannot find anybody to give this periodical to him I will gladly pay for it!

Whether we find a minister for Hydaburg soon or not we will need the boat as called for in the estimated budget.

Most cordially,

J. H. Young

P.S. Send Brown's checks direct to him at Hydaburg.

SHY/RMc
Encl.

February 14, 1922.

Rev. S. Hall Young, D.D.,
Juneau,
Alaska.

My dear Dr. Young:-

Your letters of February first and second, with other letters, have come to my hand. I desire simply to acknowledge the receipt of these letters, with the budget which I am placing in the hands of Dr. McDowell.

I will postpone to another day a longer letter to you. Do not get mad at me for preaching so short a sermon this time.

As ever,

Cordially yours,

JD/I.

FEB 24 1922

PRESBYTERY OF ALASKA

PRESBYTERY OF YUKON

Simon

THE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

HEADQUARTERS
NO. 156 FIFTH AVENUE
NEW YORK

TERRITORY OF ALASKA
REV. S. HALL YOUNG, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA

Feb. 15, 1922.

Rev. J.A. Marquis, D.D.LL D.,
156-5th. Ave., New York, N.Y.

Dear Dr. Marquis:

The Lord seems to be helping me out of my sorest perplexity. Dr. Story has just written me offering his son, Rev. H.H. Story, pastor of the Grimes Community Church, as the permanent worker at Hydaburg and the West Coast. He says that he has written to you and that Dr. Patterson of West Minister Church, Sacramento, is also writing you about young Mr. Story.

If the son is a chip of the old block and is all that his father says that he is, I believe that he will be just the man to take Hydaburg and ultimately take charge of the whole West Coast.

If you, at 156, are satisfied with the qualifications of the young man, please lose no time in commissioning him. I would like to have the matter fully settled before I depart for the West.

If you get the right kind of a young man, and he is willing to devote his life to Alaska work as this young man appears to be, we are taking fewer chances in appointing him than in taking an old man who is liable to fail in health, and to have to leave in a few years or less.

My plan would be this for the coming year: Mr. Bromley is averse to going to Klukwan. Mr. Story, being a young man, should come gradually into acquaintance with the work and full responsibility. Therefore, let Mr. Bromley be commissioned at Hydaburg for another year, receiving from the Board \$1400. Let Mr. H.H. Story be commissioned to Hydaburg; J.S. Brown acting as lay pastor until he arrives. Let him in addition to his Hydaburg work, go when he can to Craig and Tokeen, preaching to the whites there, and also to the fishing camps and canneries where the natives are gathered. Let him with Mr. Bromley, have control of the new Kake boat, which should be finished at once and sent to the West Coast, the Tornado being repaired and given to Mr. Fitzgerald.

Let Mr. Bromley be notified that his term as pastor at Bayview will terminate March 31, 1923. At that time let Mr. Story be made Superintendent of that West Coast with headquarters at Bayview or Craig, and two young men, one a Tlingit and the other a Hyda, who have had a year's training, either at Juneau or Hydaburg, be made the pastors at Bayview and Hydaburg under Mr. Story's supervision. If practicable, let Mr. Story organize and build a church at Craig and possibly also at Tokeen. But let not this be done until 1923.

Let Mr. Story's salary at Hydaburg be \$1600 as the rest of the missionaries, and let the church at Hydaburg be required to raise \$200 towards the salary.

I propose to initiate this plan of raising the pastor's salary at Hydaburg in this way. J.S. Brown will get his \$75.00 per month all from the Board until April 1st. After that, until Mr. Story arrives he will still get \$75.00 from the Board, but I shall ask his people to raise \$25.00 a month additional, giving him the salary of \$100.00 per month. Then, after Mr. Story arrives the people will doubtless go right on raising their proportion towards the pastor's salary.

Page 2.

Rev. J.A. Marquis, D.D. LL D.

The house at Hydaburg will have to be put in order and made comfortable for young Mr. Story and his wife. There has been some bungling work done in that house which will have to be remedied. I am sending to Dr. Patterson the plans and estimates prepared by Mr. Cloudy when I was there, and he will doubtless bring the matter before the Board of Church Erection. With the present chimneys too small for the furnace, the inconvenient stairway, the upstairs open, and the house cold, it would be uncomfortable and unhealthy for young Mrs. Story and her children.

I shall look anxiously for letters from you in regard to this matter, and the other plans which I have laid before you. Mr. Bruce whom I am learning more and more to admire and appreciate, and Mr. Waggoner are at one with me in this, as in all my plans.

Please write me. It is a long time since I had a letter from you.

Most cordially,

J. Hall Young

SHY/RMc

B 2 1 1922

PRESBYTERY OF ALASKA

PRESBYTERY OF YUKON

THE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

2

HEADQUARTERS
NO. 156 FIFTH AVENUE
NEW YORK

TERRITORY OF ALASKA
REV. S. HALL YOUNG, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA
Feb. 16, 1922.

Rev. John Dixon, D.D.,
156-5th. Ave., New York.

Dear Dr. Dixon:

Developing plans necessitate some changes in the estimated budget for the next fiscal year. If young Mr. Story is commissioned to Hydaburg, he will probably go there in the middle of the summer. Mr. Bromley is very averse to going to Klukwan as teacher, and it appears that we will have to let him remain at Bayview until March 31, 1923. Therefore, we will not be able to place native helpers at those two missions for the present. Place then, those two missions thus: Hydaburg to receive from the Board \$1400. Bayview to receive from the Board \$1400. J.S. Brown will of course be receiving his \$75.00 per month until Mr. Story arrives when his commission will expire.

The manse at Hydaburg will have to be finished and made comfortable, which will cost nearly \$900. I suppose Dr. Patterson can arrange that with the Board of Church Erection.

The finishing of the Kake boat and putting it in commission at an estimated cost of \$4289 will be an absolute necessity, if our work on the West Coast is to go on at all. Whatever the Board does not allow, this item should be allowed. Even though they require me to come East and raise the amount afterwards.

Please tell the Executive Council from me that by reason of a long and delightful acquaintance with them I have become conversant with all their troubles, and have whittled as diligently with my pen knife at the budget as they are doing now. But tell them I have done the whittling on the Alaska budget at this end for this year, and have got it down to the extreme ^{of} tenuosity. Therefore, let them keep their pen knives in their pockets while the Alaska budget is being discussed, and take all my statements on faith.

With warm regards,

Your devoted friend,

S. Hall Young

SHY/RMc

MAR 3 - 1922

PRESBYTERY OF ALASKA

PRESBYTERY OF YUKON

THE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

HEADQUARTERS
NO. 156 FIFTH AVENUE
NEW YORK

TERRITORY OF ALASKA
REV. S. HALL YOUNG, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA

Feb. 16, 1922.

Rev. John Dixon, D.D.,
156-5th. Ave., New York.

Dear Dr. Dixon:

Whenever I hear of a reduction in our estimates for the coming year I am going to write it to you at once.

Rev. R.A. Buchanan, of Sitka, has just written me that his white church has taken action on my recent letter and has decided for the coming year to raise \$500. on the salary, instead of \$300 as heretofore. We have assessed the native church \$100, and therefore, only \$1000 will be asked from the Board for Sitka instead of \$1100. May the good work go on among the other churches. If the method that I am employing had been used before, the budget asked from the Board could have been reduced year after year by the churches themselves. I think we can progress towards self-support on a geometrical ratio hereafter.

Sincerely,

S. Hall Young

SHY/RMc

February 17, 1922.

Rev. S. Hall Young, D. D.,
Juneau,
Alaska.

My dear Dr. Young:

I have just returned from a long trip to the Pacific Coast and find your letters. I will reply to the points you mention, not in any connected way, but as they occur to me whilst I write:

1. I enclose a letter from Mr. Story, which shows that he does not expect to return to Alaska. I also enclose a copy of my reply touching his proposition to send his son. The son strikes me as a better guess than the father. Dr. Dixon and all of us agree that we will have to make so severe a cut next year that it will be impossible to send any new missionaries to Alaska, or any other field. I think your handling of the Story matter has been exceedingly wise.

2. (which ought to be 1). We are all greatly relieved and rejoiced that you are through with your sciatica. It always alarms us to know that you are sick and so far away from home, and we will not be easy about it until we know you are safe here in the bosom of your family and of the Home Board. Do take care of yourself and avoid any return of that or any other trouble while you are there.

3. While I am on the subject of your health and welfare let me say that the Board at its last meeting expressed its feeling that you ought not to attempt to remain in Alaska beyond the autumn of 1922. You will recall that I wired you that you were made General Missionary until further notice and wrote you saying that the appointment would be a temporary one. The feeling of the Board is that if you remain there until next autumn that you ought then to return to this country. At that time we will need you, especially in our financial canvass, and you will have fire again on Alaska so you can storm the church as of yore in its behalf. I do not think the Board would object to your occupying the position of General Missionary provided you do two things: First, organize the work so it can be carried on without you during the winter of 1922-1923, and, second, come to this country to state the new Alaska as you see it before the churches.

4. I am very much interested in your plans for the Training School, but think they ought to be deferred until the Board recovers from the severe financial knock that is being dealt to it this year. Personally I am in a strait betwixt the Sitka and the Juneau plan. Other things being equal, I believe it is always best to have the theological school closely tied up to the preparatory school. This would argue for Sitka. On the other hand, in the interest of economy, the Juneau plan is superior inasmuch as the ministers who could take the classes are already there. However, we can discuss this when you return to the States.

5. Mr. Eastman has doubtless written you about young Mr. Penfield who will be sent to you as a summer student. Mr. Penfield comes of a very fine family and he himself is an unusual young man. He offers to pay his expenses to Vancouver and back, so we will be responsible for him only from there on. Mr. Eastman tells me that he has already written you about this and I need not say anything more.

6. Governor Bohn has not yet appeared in the office and in case he does be assured we will make the very best of the visit and try to get him interested.

7. In regard to the situation at Sitka, my recollection is that the Woman's Board does not want Dr. Condit to give much time to directing work there until he familiarizes himself thoroughly with his duties as head of the school. This is a reasonable position and I infer from Dr. Condit's letters that he is of the same mind. I will write to him again about it and let you know. Confidentially, I understood from you, as well as from Dr. Condit, that there is not much chance of a re-organization in Sitka until Mr. Buchanan goes elsewhere. However, I will write to Dr. Condit and see what he thinks. He is now at Alameda, where he went to have an operation on his wife's eye. Her eye was removed and he is hoping that the other one will be saved. The poor fellow has passed through a good deal of anxiety.

I enclose a card from some one I met when I was in Oklahoma who said he was a relative of yours. I told him how much we thought of you and how proud he ought to be of his relative.

Now, my dear friend, let me persuade you again to take care of your precious self. Whilst you may have as many lives as a cat yet you are only going to live one of them in this world and we want you to make that one as long as possible. Believe in our interest in you and in the work there, but don't expect too much money from us.

Affectionately yours,

JAMES

P. S. The thermometer this morning was two degrees below zero in Brooklyn. Dr. and Mrs. Science, who are here, are feeling quite at home.

MAR 6 - 1922

PRESBYTERY OF ALASKA

PRESBYTERY OF YUKON

File

THE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

2

HEADQUARTERS
NO. 156 FIFTH AVENUE
NEW YORK

TERRITORY OF ALASKA
REV. S. HALL YOUNG, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA

Feb. 24, 1922.

Not used

Rev. John Dixon, D.D.,
156-5th. Ave., New York.

Dear Dr. Dixon:

Your tiny missive of February 14 was the only letter I received from the office by this mail, although it was nine days since we had had another mail from New York. I am very anxious, indeed, to hear from you and Dr. Marquis. I wish to know how my plans for the future are received at the office. And what your plans for me are. I wish to know the fate of my published articles and appeals.

My Executive Committee has agreed with me in everything, as also have the other missionaries. There is but one exception so far. I note that Mr. Denton, of Haines, is opposed to a Presbyterial Committee to help me in disposing of the mission grounds at Haines. He wishes to be the only one beside myself to have a say in selling that property. However, I shall still press for the Committee.

I am in fine health; am to preach twice next Sunday and teach the Bible class. Please write me.

Most cordially yours,

S. Hall Young

SHY/RMc

The Pastor's Study
Community Baptist Church
Grimes, California

COPY

February 24, 1922

Rev. S. Hall Young, D.D.,
Juneau, Alaska.

Dear Dr. Young:

I received a letter from my father this morning, enclosing your letter of the 15th, which is most interesting. In the first place, Mrs. Story wishes me to thank you for the nice things you said about her. I am enclosing pictures of my wife, son, and self. Please return the picture of Mrs. Story, as it is the only one I have of her.

My father also enclosed a letter from Dr. Marquis, which was rather discouraging in tone. He says that owing to the necessity of retrenching because of the falling off of receipts, the Board would be unable to consider my appointment.

You mention some repairs to the manse costing in the neighborhood of \$200. Do you suppose that if these repairs were not undertaken for the present, the Board could be induced to make the appointment? From Mother's description of the house, as it stands, it must be much better than any parsonage we have lived in since beginning preaching. You may be sure that neither Mrs. Story nor myself would object to any needed economies in order to take up the work. And perhaps, I may be able to make some repairs myself.

Now, in regard to the questions you ask. First, I could be ready to leave upon a month's notice. Dad tells me that it requires two weeks' notice to call a meeting of this Presbytery. My agreement with this church calls for a month's notice. In regard to the training of men for the ministry, there is more difficulty. Personally, I would feel diffident about undertaking such a task, but you may be sure that I will thoroughly prepare myself for it. In answer to the third question, I am ready at any time to join the Presbyterian Church. In regard to the boat, I have had some sixteen months' experience with my father in his work on the Sacramento River. I think I would be qualified, as far as the boat work is concerned.

I hope that these answers are satisfactory. Let me thank you again for your interest. I hope that you are completely recovered from your illness. With best wishes, I am

Sincerely yours,

H.H. STORY

P.S. The daughter of the house has never been pictured. She is only three months old. H.H. S.

Program
and
Announcements

Presented by
and yourself to God
as a servant who, be-
cause of his straight-
forward dealing with
the word of truth, has
no reason to feel ashamed.
Timothy 2:15

Sunday, February 19, 1961

Morning Service.

Hymn - 197.

Responsive Reading - 308.

Hymn - 240.

Scripture Reading (Kings 5:1-27)

Prayer

Hymn - 69.

Sermon - "The Prophet and the General."

Prayer

Hymn - 226.

Benediction.

Young People! Don't forget your
C.E. Meeting at 6:45 tonight!
Parents! See that your young
people are present! Leader, Burton
Hubris.

-8-

The annual meeting is coming!
Last Sunday the pastor pointed
the following committee of
arrangements: Mrs. B. F. Kauffman,
Mrs. A. J. Clark, Miss Lillian Howell.

-9-

The Ladies' Aid meets on Thursday
afternoon of this week. Mrs. G. J.
Megonigal entertains.

-9-

For its size, we have a Sunday
School that is a world-beater.

Evening Service.

Hymn - 125

Hymn - 77

Hymn - 77

Prayer

Solo - "Somebody Knows" - Arkley.
Miss Marie Burlis.

Hymn - 87

Sermon - "A Nation Lost."

Prayer

Hymn - 216

Benediction.

The committee appointed in the
Aid to make arrangements for
meeting places consists of
Mrs. J. M. Kligore and Mrs. J. M. Burlis.

-10-

We are studying the life of
the prophet Elisha in the
morning service. Next Sunday's
subject, "God's Protecting Hosts."

-10-

Please! Please! Please!
Save your announcement for
this calendar by Friday.
Thank You!



If Our Church Could Talk--

it would say:

"I was built by men and women who loved 'something' better than ease, comfort, or even life itself. I represent over half a century of toil of hand and sweat of brow for that 'something.'"

"Today, I stand as the expression of the noblest ideals of community life."

"I am a finger of wood and brick, pointing men away from sin and love of self to God and love for others."

"Love me for what I represent."

"I am your church home."

"Come home! Come home!"

An empty church is
eloquent of an impover-
ished spiritual
life.

It may be necessary to cut out
the 'vacation' item in the Canada budget
for next year.

If it is to stand in any
event I see no difficulty in
the Council directing Mr. Danks
to send Treasurer \$500. after the
first of April.

POSTAL TELEGRAPH - COMMERCIAL CABLES

RECEIVED AT

CLARENCE H. MACFARLANE, PRESIDENT

TELEGRAM

DELIVERY NO.

This is a fast Telegram unless otherwise indicated by signal after the number of words:—"Blue" (Day Letter) "N.L." (Night Letter) or "Nite" (Night Telegram)

Form 16

STANDARD TIME INDICATED ON THIS MESSAGE

1922 FEB 27 PM 9 30

RW54CH 51 COLL NL

JUNEAU ALASKA (VIA SEATTLE) 27

REV JOHN A MARQUIS

DD 156 5TH AVE NEWYORK

YOURS OF SEVENTEENTH RECD TELL MORSE KILL HYDABURG ARTICLE DONT
GIVE STORY FINAL ANSWER TILL MY LETTERS ARRIVE WILL GLADLY
CONDUCT NEXT WINTER CAMPAIGN EAST IF PERMANENT OFFICE AND HOME
IN ALASKA ARE ASSURED WHOLE RECONSTRUCTION PLAN INCLUDING YEARLY
REDUCTION OX BUDGET DEPEND ON MY CONTINUING THIS OFFICE LETTERS
FOLLOW

S HALL YOUNG.

MAR 10 1922

PRESBYTERY OF ALASKA

PRESBYTERY OF YUKON

THE BOARD OF HOME MISSIONS

OF THE

PRESBYTERIAN CHURCH IN THE U. S. A.

HEADQUARTERS
NO. 156 FIFTH AVENUE
NEW YORKTERRITORY OF ALASKA
REV. S. HALL YOUNG, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA

February 28, 1922.

Rev. John A. Marquis, D.D., LL.D.
156 Fifth Avenue,
New York City.

Dear Dr. Marquis:

Your very important letter of February 17th arrived on Sunday. It is Tuesday, now, and this letter will go Thursday evening or Friday. There are so many important matters to be discussed in it, that, condense as I may and will try to do, it will be necessarily rather long. I hope to make it so clear and conclusive that you and the Council will acquiesce in all that I advise.

1. In regard to my own position, health, and future work. I appreciate the tender solicitude shown in your letter concerning me and my health. I am glad to feel that our relations are not those of Chief and subordinate, merely, but of brothers. I will not say father and son, for, although I am much older than you in years, I am physically younger. Just now I am feeling as well as ever in all my life, and as fit for work. The attack of neuritis was very severe, but I do not feel that it was in any sense or degree due to this climate or to my work here. I have entirely recovered from it, and I think am much freer from the menace of future attacks than I have been for years. There are no dregs of pain in my system. The osteopathic treatment has done more for me than I dreamed or could have hoped. Even that sore toe, which doctors in Washington City and New York pronounced the gout, my doctor here found to be a dislocation. I had been hobbling along for five years with a toe out of place. He set it, and it is now almost well, and I believe in a very short time there will be nothing the matter with it. All the intestinal troubles that were the result of the neuritis have disappeared. The epidemic of Flu or Grippe, which has swept the country, and especially the Pacific Coast and all the Coast towns of Alaska, has attacked almost every one, prostrated very many, and killed a few. We have all had a touch of it. Dr. Bruce, who is a young and vigorous man, went to bed with it and was unable to occupy his pulpit on Sunday. I did not mind it. I preached for him Sunday morning, taught my Bible Class, and preached at the Methodist Church in the evening. My cold has about disappeared. I escaped as easily as any person that I know of in this community.

You say "it always alarms us to know that you are sick and so far away from home, and we will not be easy about it until you are safe here in the bosom of your family and the Home Board." My dear Doctor, I am not "away from home." I am at home. I am in the region and climate that gave me the

first health I ever enjoyed, and where I have almost always been well. It seems impossible to make you people in raw, blustry and cold New York understand that we have a so much milder and equable climate here than you have. You speak of 2 below in Brooklyn. The coldest we have had here in Juneau this winter was zero, and that was exceptionally cold for this place. Until two weeks ago, the coldest we have had was 18 above. We had had a very mild, stormless winter, with almost no snow. Then came what we call a Taku, clear weather, but with a strong northeast wind, and the mercury descended to zero. We have not had three inches of snow on the ground at any one time this winter. A little fell last night, and it is going off this morning with a rain. This climate is so much milder and healthier than the climate of the eastern or middle-western states that it is hard to get those who have experienced it to leave and go back east, and yet you people persist in imagining us here all dressed in furs and shivering around a stove.

As to going back home to the "bosom of my family and the Home Board," again let me say that I am at home and will be in the "bosom of my family" as soon as you send that family to me, which must be just as soon as the school term is ended. This is my permanent home, right in this house. Here we have a better house, a better climate, much better schools, and better society than my daughter and her children can hope to have in New Jersey or anywhere else in the vicinity of New York.

This brings me to that question of the future. Let it be understood, clearly, that the only arrangement to which I, or the missionaries of the Alaska Presbytery will consent, is that I am to make my home here and occupy the office of General Missionary as long as I am able to do the work. I have just begun my constructive work in this archipelago. Already the brethren say that I have accomplished more for the welfare of our missions than had been done for years previously. I have the confidence and expressed affection of the officers of the Presbytery and of all the missionaries. I have not tried to drive them, or to impose my will or the will of the Board upon them, but have brought them to doing things, and got the Indians themselves, in the Indian missions, to work. My plan of reconstruction, which I have freely discussed with Dr. Bruce and Mr. Waggoner and also with Dr. Diven, contemplates the education of a native ministry and the gradual replacement of white missionaries in a number of places with native ministers. It means that Mr. Bromley at Bayview, Mr. Fitzgerald at Kake, and Mr. Buchanan at Sitka, and probably Mr. Denton at Haines must all go. I have discussed my plan with Bromley and Fitzgerald, and they have assented to it. They both realize that they are unequal to the situation there, and think that native ministers could do better. They realize that a white man who is not strong enough to keep his people from being stolen from him by the ignorant and irresponsible Salvation Army men ought not to remain in his place. In a letter from Mr. Bromley, dated at Bayview, Alaska, occurs this passage, "You say that one white man and two native assistants may be put in charge of the work on the West Coast. I think that would be an excellent plan, and would like to see it put into effect just as soon as a place for the white missionary to live can be secured at Craig and the Kake hull can be finished and an engine installed. These native people will cooperate better with a native leader than they will with a white missionary. Since I have been away the people have rallied to the support of the services and show a more united front than when we went away.....I have said to some of my fellow Presbyters that if ever there is a revival among these people that leads them to make great sacrifices

for their faith and leads them to a deeper and better understanding of the Gospel, it will be under the leadership of some of their own race just as it has been in the foreign fields. If we have failed in our mission work among the native people of Alaska it is in not raising up leaders from among the people we have served."

Mr. Fitzgerald, who is not so strong, even, ~~th~~ as Mr. Bromley, has acquiesced in my plan, although he wonders what he is going to do when he loses his job. I have not broached the subject to either Mr. Buchanan or Mr. Denton. Their missions are in very different condition from those of Bromley and Fitzgerald, and the men, themselves, require a very different handling. I am quite certain that I can bring about the reconstruction of these missions and yet retain the goodwill of all of these men.

For the first time in many years the officers and missionaries of the Presbytery of Alaska are at one with the General Missionary and with the Board's plans as carried out by him. Mr. Bruce, as you know, had tendered his resignation to the Board. He was about to leave his church at Juneau, chiefly because he and Dr. Condit could not get along together. Some of the missionaries would not attend the meetings of Presbytery because they said that there was nothing there that they could do, as the Board and the General Missionary promptly vetoed all their plans and deliverances.

I have established the closest relations with all of these men. I have visited them in their missions, and held long conferences with them. They love me, and I love them. We are just beginning to do things. For the Board to remove me from the position of General Missionary now, and take me back to New York, would be to undo the work already accomplished, make impossible the carrying out of plans already formulated, and put the missions farther back in efficiency and spirit than they have been in years.

Now, I am very willing to spend, say, some three months next winter in lecturing before the churches for Alaska's sake, and, as you rather overstated "storm the Church as of yore on Alaska's behalf." With the two meetings of Presbytery this spring and my trip to the Westward and into the Interior, and possibly to the Northwestward next summer and fall, I will have new material which I can use, and shall willingly use, to renew the interest which the Church has shown in Alaska, and raise what money is needed for forward work. But, surely, you must see and the Board must see that I can not do this unless I go among the churches still as "the Man of Alaska." I am willing to undertake next winter, and many other winters afterward, to hold the two offices of Special Representative for the Board and Lecturer on Alaska, and of General Missionary, although I cannot, for the life of me, see how that will conserve my health and prolong my life, as you seem to think. A winter campaign of every day lectures, amid the blizzards and sudden weather changes of the eastern and middle west states, is about the most trying work I have ever undertaken, and has led to more physical breakdowns than I ever experienced in Alaska.

The way your wishes can be carried out and the work in and for Alaska be carried on successfully is simply this: Let Lassie and her children come to Juneau as early in the spring as practicable and establish themselves for the rest of my life in the house of the General Missionary at Juneau. Let Dr. Bruce, in

whose wisdom I have great confidence, be considered and treated by the Board as my assistant, without salary, to carry on necessary correspondence while I am absent, it being understood that he is conversant with my plans in carrying out the wishes of the Board and myself; that my daughter, in consultation with him, do the secretarial work of the office, keeping in as close touch with me and the Board as possible; let Dr. Bruce have the power, while I am absent, to sign vouchers, or estimates, etc., and thus keep the machinery of the office going without a break.

If necessary, some winters, when exigencies arise that demand it, I can spend more than the ~~two~~ months in the East and among the churches, but it ought to be understood that the churches of the East will be open to me and to my appeals. What is the use of my starting on these lecture tours, so long as the New Era Committee and the Rules of the Church forbid my making appeals for special objects or raising special money. There must be a loosening up of the present plan before I can do anything for Alaska in that line. When we need a boat, or a house, or the opening up of new territory, or the building of a hospital, or anything that requires money, I must have free access to the sources of that money; I must not be forbidden to make the appeals.

If the Board acquiesces in my plans and establishes me firmly as the General Missionary of Alaska, I am willing to go where they send me, fill all engagements, and if I break down under the strenuous double work, I would far rather die in such a victorious conflict than have you "bring down my grey hairs with sorrow to the grave" in the midst of a lot of disintergrating Alaska missions, grouchy missionaries, and despairing Presbyteries.

2. Now as to the Story Case, Hydaburg and the West Coast. I have already written you recommending the immediate appointment of Rev. H.H. Story to Hydaburg. I have not heard whether you appointed J. S. Brown as lay-pastor at Hydaburg as I recommended. I have lately received a number of letters from different people, native and white, at Hydaburg. Among them was a communication from Mr. Fred Wallace, one of the members of the Hydaburg church, enclosing a petition signed by eighty-two members of the church. It reads as follows:

" Hydaburg, Ala.
Feb. 19, 1922.

To The Presbyterian Board of Home Mission and Rev. S. Hall Young,
Juneau, Alaska.

Greeting:-

We the undersigned members of the Presbyterian Church of Hydaburg, Alaska, Pray, That You Earnestly Endeavor to secure the services of Rev. Henry Edenshaw of Masset, B.C. to supply the Church at Hydaburg permanently, And we herewith pledge him our support."

I have gone over the names of the signers of this petition with Mr. Waggoner, who knows the people. There is only one Elder among the signers, Mr. Wallace, the uncle of Fred Wallace who has drawn up the petition. Fred is a graduate of Chenaqua. The petition was not signed by George Haldane, Sam Davis, or J. S. Brown,

who have been our lay-pastors, nor by most of the Elders and Trustees. However, the bulk of the church is in the signers.

Henry Edenshaw is a well educated Hyda. Masset is on Graham Island of the Queen Charlotte group. It was the home of the Hydias who came over to Alaska and drove northward the Thlingits, who occupied the southern half of the Prince of Wales Archipelago. They are closely related to the people of Hydaburg. Edenshaw is evidently a Church of England minister or deacon. I have never met him, but have heard of his eloquence and popularity when he visited southeastern Alaska and preached at Hydaburg and other Hyda towns. I have written a number of letters enquiring more about him. I shall have the facts gathered before the meeting of Presbytery. It is evident that Mr. Edenshaw has been communicated with and is ready to enter the Presbyterian ministry if he should be appointed.

However, I think that this would be but a doubtful experiment. It may show us, however, a way out of the difficulties of the situation on the West Coast. I still think, and so do Mr. Bruce and Mr. Waggoner that young Story ought to be commissioned at once to Hydaburg, and sent there as soon as possible; that Mr. Bromley should be commissioned for one year to Bayview; that the Kake mill should be finished, an engine installed, and should be given to Mr. Story and Mr. Bromley for use the coming summer; that after the first of April and until the arrival of Mr. Story, Brown's salary should be a hundred dollars a month, the Hydias being required to raise twenty-five dollars of this, the Board furnishing only seventy-five; that after Mr. Story arrives, and until April 1st, 1923, there should be no native workers employed on the West Coast; but two or three Hydias and Thlingits, possibly Henry Edenshaw among them, should be under the tutelage of Mr. Story preparing to be native pastors at Hydaburg and Bayview, and at the close of the fiscal year of 1922-1923, Mr. Story, if he has proved himself to be the right man, should have the supervision of all the white and native work on all that West Coast, with native pastors at Hydaburg and Bayview. This would not require any more of an outlay of money for the coming year than in the past, and I believe that the progress of all of these churches and missions on that Coast toward self-support would be very rapid. It has taken very careful work on my part this winter, in view of the various factions in the Hydaburg Church and the jealousies between the adherents of Davis, Maldane and Brown to keep the Church united, and to keep the Salvation Army people from "butting in," I have succeeded, but the equilibrium is not very stable. The solution that I have offered in the appointment of Mr. Story is, we all think, the best possible. If it is adopted by the Board, I believe that inside of a very few years the whole West Coast work will be almost entirely self-supporting.

3. Concerning the training school for native ministers. You say that you think that the plans for the school should be deferred until the Board recovers from the severe financial knock that is being dealt to it this year. I did not contemplate asking anything from the Board for that school during the coming year. We will cast about us for candidates for the ministry, and perhaps Bruce, Waggoner and I can start one or two of the most promising young men on the road. I am in conference with Dr. Hill, of the Board of Education, and with Dr. Moffett. I am seeing what help we can get without drawing on the funds of the Home Board. When I go east next winter, I will be in the position to know just what we need, and if necessary to raise the funds required. Dr. Condit has expressed himself as opposed to a native theological seminary, and thinks any native students for the ministry ought to be sent to San Francisco or some other theological seminary. I gather from this that he would not take kindly to making this school a part or adjunct of

the Sheldon Jackson School. For this year we will be only getting ready to make a success of the native theological seminary. Perhaps we will have two or three under private instruction to fill the places that shall be open for them at the beginning of the fiscal year of 1923-1924.

4. Mr. Eastman has written me about young Mr. Penfield. I have written Beck on that subject, and we will be all ready for Mr. Penfield, or Mr. May, or whomever you may send.

5. Governor Bone's daughter, Mrs. Starr, is writing this letter for me. She has done a good deal of my correspondence, and I know that you will join in thanking her for her kindness. She informs me that Gov. Bone is in New York, and I presume that you will have seen him before this letter reaches you. I wish that we always had in Alaska such officials as Gov. Bone.

6. I do not intend to mix into the situation at Sitka. I am very certain that sooner or later Mr. Buchanan will have to go elsewhere. I am on very friendly terms with him, and he writes me quite fully concerning their plans for a church, etc. I shall not give any advice there until I have to. "Sufficient unto the day is the evil thereof." We are expecting Dr. Condit and his wife in a few days on their way back to Sitka. We understand that Mrs. Condit's health is greatly improved, and that the one eye which she has left is growing stronger and better.

7. One word about the future relations between the officers and members of the Presbytery of Alaska, and the General Missionary and the Board. I hope that you will take cognizance of the situation as I have presented it to you, and do what you can to establish friendship and cooperation. Dr. Bruce is a strong, well balanced man. He is much beloved by his people, his church is growing, and he is well established here. Since my coming, I think he has given up all thoughts of leaving Alaska. Trust him and let him know that you trust him. Mr. Waggoner is a much narrower man, but makes a very punctilious and efficient Stated Clerk. He will follow the lead of Dr. Bruce and myself. Let this Presbytery be put on the same footing and be accorded the same freedom of action as any other Presbytery.

8. You did not say anything about the Presbytery of Yukon or my plans for next summer. Dr. Condit does not intend to sever his connection with the Presbytery of Yukon at present, because he hopes to get into the Sheldon Jackson School Eskimo young men and women. But he will resign the office of Stated Clerk of the Presbytery, and it is likely that we will choose Mr. Marple to that office. He is not an ideal Stated Clerk. His thoughts are cloudy and his language uncertain, but perhaps it is the best we can do. We will meet at Anchorage about the middle of April, and Mr. Marple will go to the General Assembly while I take care of his church for a while. I have not heard from Mr. Roderick of Frederick, Md., whom Mr. Scherer recommended for summer work in the Interior. Doubtless, you have fixed that matter before this. All of the papers are full of the activities in Alaska oil fields. A number of wells are going down in the spring, and there are great expectations. I must be prepared to be on the ground should a big boom occur in any part of Alaska.

9. If you get any response to the appeal in "Farthest North and Farthest West with the Presbyterian Church," please let me know by cablegram. I ought to be on hand at Nome when the new missionary physician goes to Cape Prince of Wales, and I should go with him and help him get started. I am fully able to do all the work that was required of Dr. Condit, and the lecture work and preparation of literature besides.

Please do what you can to send Lassie and the children here as early in the spring as possible. I need them and they need me. Keeping up two establishments with two coal bills, light bills, telephone bills, grocery bills, etc., has broken me financially, and I could not stand it another season. Lassie will have some money to help settle up things, but our home must be one, and it must be here.

I am writing to Dr. Patterson on the Haines situation and the church lands. Please see the letter I write him, for questions are involved which you can best help solve.

Forgive the length of this letter, and reply as soon as possible. I shall be starting on my rounds in less than a month. The Presbytery of Alaska meets April 1st, at Metlakatla, and I shall in all probability have to go by way of Bayview and Hydaburg.

Very affectionately yours,

L Hall Young

SHY/MBS

THE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

HEADQUARTERS
NO. 156 FIFTH AVENUE
NEW YORK

TERRITORY OF ALASKA
REV. S. HALL YOUNG, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA
Mar. 1, 1922.

Rev. John A. Marquis, D.D. LL D.,
156-5th. Ave., New York. N.Y.

Dear Dr. Marquis:

A mail came in this morning in which were no letters from the Board, but two from Dr. W.E. Story. I am sending you the copy of his later one, and have this to say concerning the situation at Hydaburg in addition to what I wrote yesterday.

I believe Mr. Story's immediate appointment to Hydaburg to be the most important step you are asked to take this spring in regard to Southeastern Alaska. The situation there is very critical. Hesitation or delay may result in such a tangle that we will never be able to straighten it out. Should young Mr. Story be sent there at once, the people would rally to him with enthusiasm. And if he should find it best to nominate Henry Edenshaw for the native pastor at Hydaburg, his appointment to be from April 1, 1923, and to commence at once his training for licensure and ordination as a Presbyterian Minister, I believe the people would unite still more closely and Hydaburg would go on to great things.

Mr. Bromley is not strong enough to hold and lead those people. The Hydats and the Tlingits do not mix any better than oil and water. The Hydats are a proud, self-reliant and progressive people. Just now they are in a bad state morally, partly the fault of the policy of the Government School authorities.

If the Board feels itself too poor to finish the Kake boat, if they will give me a free hand, I will raise the money when I go East this winter. I have no fears about my ability to do that. But in order to raise that money, or any other money for any work in Alaska I must be able to show that we are accomplishing something. I must show achievement, and then show what work the money I am to raise is to do. I have had enough experience in raising money for Alaska to know that I must be able to say, "We need so many dollars for such a work. So much has been done, so much remains to be done." We want such a sum from you."

Please let me have young Story this spring. Appoint him soon enough so that he can get his letter to the Presbytery of Alaska, and get his name in the minutes of 1922. If he is appointed, put Hydaburg down for \$1400 from the Board, and put it up to Mr. Story to raise the other \$200 from the field.

Very cordially,

S. Hall Young

SHY/RMc
Encl.

C O P Y

Sacto, Cal. Feb. 23, 1922

Rev. S. Hall Young, D.D.,
Juneau, Alaska.

My Dear Doctor:

Yours of the 15th. inst. just at hand. Also one from Dr. Marquis in which he says the financial outlook is not encouraging. I am in hopes that when your letters and Dr. Harrison's reach him that the Board will change their minds. I am sure Harry can do a magnificent work among those young people in Hydalburg, and that he will be able to train young men for ministerial work. As to your questions:

He could be ready within a month of his appointment. It will take two weeks to get him into the Presbyterian Church. His Church would let him off in a month, I am sure. Second: His training is abundantly adequate for the training of other young men for the ministry. He has the faculty of inspiring and getting along well with young people too. Third: He is ready now to enter the Presbyterian Church. He has been for several months casting about for a suitable place to land, and when he learned that I was not going back to Alaska, was eager for that task. Fourth: For one year he ran my cruiser when I superintended Baptist Mission Work on the Sacramento River and did it well. He is a good navigator and good engineer. Just 1000% better than I am, although he doesn't love it any better than I do. He has an excellent business training. Was in China a year with the Cadillac people.

His wife has done some writing and I am sure can produce the Copy needed for our Hyda work. She has taken University Work in Short Story writing and is now, I think, a Member of the Press Syndicate. In addition to being an Excellent English Scholar she is a good Latin and Greek Scholar.

My son's address is, Grimes, California. He needs to hold on to his Church until he actually takes up work with the Presbyterians.

Thanking you for your very great interest,

I am, Yours Fraternally,

W.E. STORY

MAR 16 1922 3/2/22

PRESBYTERY OF ALASKA

PRESBYTERY OF YUKON

THE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

HEADQUARTERS
NO. 156 FIFTH AVENUE
NEW YORK

TERRITORY OF ALASKA
REV. S. HALL YOUNG, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA

March 2, 1922.

Rev. John Dixon, D.D.,
156-5th. Ave., New York.

Dear Dr. Dixon:

Mr. Waggoner has just handed me a letter from Rev. Fred R. Falconer, of Ketchikan, which commences as follows:

"Dear Brother Waggoner:

If I am to take my family out on furlough this spring or early summer, I will need about \$300 from the Board. That amount will take us all as far as Seattle and return. This does not include my fare, which will be paid by the General Assembly. Does it require action by the Presbytery to get this?"

I have answered Mr. Falconer to the effect that no action by Presbytery is required. This question of the vacations of the Alaska missionaries was fixed by the Board and is a standing rule.

Therefore, I am writing you to ask what measures Mr. Falconer or I will have to take in order to secure this money for Falconer's vacation. Remember that there are seven children. I think that the Falconers will leave their two girls at some normal school or college outside. Or at least one of them. The five younger children are all boys and can get their schooling in Ketchikan for some years. Both the girls are in high school, but I think the older one graduates this year.

Please let me hear from you soon on this point.

I am in excellent health in the midst of the Flu epidemic. Mrs. Bruce and Mrs. Waggoner are both prostrated with the epidemic and Dr. Bruce has just got out of bed and at work again. I preached for him last Sunday.

Dr. And Mrs. Condit arrived yesterday morning and they take the little boat, Estebeth, tonight for Sitka. Mrs. Condit appears to be in excellent health, and her new eye moves with the other and presents almost as good and natural an appearance. Her one eye is getting stronger and better every day. We all rejoice with her.

Cordially, as always

S. Hall Young

SHY/RMc

Noted
ZE
THE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

Mr. Eastman
Please Return
HEADQUARTERS
NO. 156 FIFTH AVENUE
NEW YORK

TERRITORY OF ALASKA
REV. S. HALL YOUNG, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA
March 4, 1922.
D

L Rev. J.A. Marquis, D.D. LL D.,
156-5th. Ave., New York, N.Y.

Dear Dr. Marquis:

I have just received the enclosed letter and pictures. The more letters I get from and about this young man, the more I want him. This is a very critical moment for Hydaburg and for our plans concerning this native work in Southeastern Alaska. I don't want you to let any work that we have in hand lapse, but there are several other places in Southeastern Alaska that could better be dropped than Hydaburg. Please reconsider, remembering that you are not asked to take up new work, but simply to continue the work of this past year for which we are already pledged.

I have just received a good and helpful letter from Dr. Hill, of the General Board of Education. With Story at Hydaburg this summer I believe that we can go smoothly next year to the carrying out of the plans that I have suggested for the satisfactory evangelization of the West Coast.

I am writing Mr. Story and sending him a copy of this letter. Will you please write direct to him?

Very earnestly,

S. Hall Young

SHY/RMc
Encl.

MAR 16 1922

PRESBYTERY OF ALASKA

PRESBYTERY OF YUKON

THE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

HEADQUARTERS
NO. 156 FIFTH AVENUE
NEW YORK

TERRITORY OF ALASKA
REV. S. HALL YOUNG, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA

March 7, 1922.

Rev. John Dixon, D.D.,
156-5th. Ave., New York, N.Y.

Dear Dr. Dixon:

I have just received from J.S. Brown, our lay pastor at Hydaburg, a letter from which the following is an extract. "One thing I wanted to tell you, brother, there was a petition went around town here last week that was put up by Wallace's family. There are some crooked work in that so when you get it up there please disstroy it. That is all it is good for. They were trying to get a man from Massett, B.C. instead of the white preacher you are looking for."

I sent you by last mail the petition signed by eighty-two members of the Church, asking that Henry Edenshaw, a Hyda from Massett, be made the permanent pastor at Hydaburg. Now Mr. Cloudy, who has simply acted as emanuensis for both parties, sends me the following protest:

"Hydaburg, Alaska,
Feb. 20, 1922.

The Presbyterian Board of Home Mission, and
Rev. S. Hall Young, D.D.,
Juneau, Alaska.

Greeting:

We the undersigned Elders of the Presbyterian Church, Appeal to your judgment and Pray that No attention be paid to the Petition sent in by Fred Wallace As said petition has a malicious intent.

We are Sincerely,

J. S. BROWN
GEORGE HALDANE
WILLIAM HAMILTON."

These three men are elders, the other elder being one of the Wallaces' who signed the petition. Mr. Cloudy, who wrote these documents, says "My part in each case was that of a public stenog. But to you I will say, Doctor, that I sincerely hope the petition will have no effect on your future plans. My own opinion is expressed in the remonstrance and I am willing to wager that I could get an equal number of names signed to a petition recalling the one sent by Fred, and nearly everyone who signed the first would sign the second, having time to think the matter over. The trouble is that Fred is overly ambitious and somewhat spiteful. Not saying, however, that Mr. Edenshaw would not be a good man for this place. "

I am writing Mr. Brown commending his faithfulness in his work at Hydaburg. He writes me that they have, with the assistance of my letters entirely put down the movement towards the organization of the Salvation Army there.

Page 2
Rev. John Dixon, D.D.

Salary has been voted

I hope that there will be no delay in sending J.S. Brown the \$75.00 a month for his services, the same that we paid George Maldane, and that Brown's salary will begin at the ^{time} Dr. Story's salary is ceased and continue until he is relieved. It is the only way that we can keep faith with these good people. The Wallace family and their following will promptly fall into line to support Brown, and also will rally around Rev. H.H. Story if he is sent.

But you can see something of the uncertainty and unrest there is at this interesting mission, and how necessary it is that Mr. Story should be sent there at once. Then the plans as I have outlined them for the fuller evangelization of that West Coast will work out smoothly and successfully.

With warm regards,

L Hall Young

SHY/RMc

March 8, 1922.

Rev. S. Hall Young, D.D.,
Juneau,
Alaska.

My dear Dr. Young:-

I have received several letters from you which I have read carefully and noted particularly. I have not made specific reply for the reason that I was not in a position to do so. As you know, the Board "has done had some 'experience' on budget making and has at last seen a light. In that light, a budget committee consisting of three members of the Finance Committee, three pastors from the Board, and three Secretaries, has been appointed for the purpose of determining the total budget for next year. The Executive Council has referred to Drs. Marquis, McDowell, King, Morse and Banks as a budget committee the distribution of the sum which may be finally fixed by the committee of nine mentioned above.

Up to this writing nothing has been done. Dr. Marquis also has sent out a circular letter to all the officers of the Board in regard to the budget for next year, which I am sending you. Then, I am also enclosing Mr. Banks' report of the income for the current work.

I do not know when the budget committee of five and the Executive Council will get down to serious work on the budget for next year, but I do not anticipate anything for several weeks yet.

I am seeing to it that all the items named by you in your Alaskan budget are put into the hands of the committee. Your letter of February third to Dr. Marquis covering Wainwright has just come into my hands. I will see to it that Wainwright is added to the Yukon budget. I have not the remotest idea how much money should be named for Wainwright, but I take it that not less than \$4,000., made up of salary \$2,000., expenses of the missionary to that place, \$1,000., supplies for the church \$1,000. Do not laugh too hard at my guess.

You speak in your letter of trips, investigations and surveys, including going up to Point Barrow. I am wondering how the usual sum of \$500. will cover the expense involved in all of your proposed journey-

ings.
Be assured that when there is anything to say I will say it, and if you do not hear from me the probability is there is nothing to be said.

Dr. Young---2

March 8, 1922.

Hoping you are entirely well and not worrying too much about the spiritual conquest of Alaska, I am, as ever,

Cordially yours,

Enclosures-

JD/I.

MAR 21 1922

PRESBYTERY OF ALASKA

PRESBYTERY OF YUKON

THE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

HEADQUARTERS
NO. 156 FIFTH AVENUE
NEW YORK

TERRITORY OF ALASKA
REV. S. HALL YOUNG, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA
March 9, 1922.

Rev. John Dixon, D.D.,
156-5th. Ave.,
New York, N.Y.

Dear Dr. Dixon:

Rev. David M. Roderick, of Frederick, Maryland, to whom I wrote concerning his proposition to spend a summer in the Interior ministering to some of our churches, has written me that he has changed his plans and is not coming to Alaska this year. Therefore, I presume that it will be impossible to make any further plan until I visit that region and report upon it.

I have not received any word from Dr. Marquis either of approval or disapproval concerning my plans for the summer as I outlined them to him. Silence gives consent and I shall go on with those plans unless I hear to the contrary from him.

I am anxious to know whether you have received any satisfactory answer to your appeal for a missionary physician for Cape Prince of Wales. You should let me know by telegraph if you have found the man, telling me whether I am to meet him at Nome and help to install him in his mission. I ought to know my itinerary for the summer definitely before I leave here for Anchorage, which will be about April 6 to 8. Please impress upon the Executive Council that I am perfectly well and able to make any trip anywhere, that anybody else can make.

I am very anxious indeed to hear whether the Council has heeded my pleas for the appointment of H.H. Story to Hydaburg. The more I hear from Hydaburg, the more I am convinced that the very life of that mission depends upon our commissioning young Story soon.

Here are a few principles which I have settled firmly upon as the best policy the Board can pursue in their management of Alaska missions. First;

No mission of the Presbyterian Church now established in Alaska shall be given up or transferred to any other denomination so long as the town in which it is and the people are found there.

Second; The missions in Southeastern Alaska and especially the native missions should be required to make progress each year towards self-support. In the case of the native missions this goal can best be reached by the replacing of the white missionaries in a number of the missions by trained native ministers. The natives will contribute liberally to the support of a minister of their own race when they will not contribute to the support of the white missionary.

Third; At least three mission boats should be maintained in Southeastern Alaska, and be in use constantly during the summer months.

Fourth; A training school for native ministers should be established as soon as possible, and an efficient corps of teachers secured.

Fifth; Every new town or large camp which may be built in Alaska should be promptly visited by the General Missionary and when practicable, a mission and

Church should be organized. The Eskimo populations on Bering Sea, Bristol Bay, the region south of the Kuskokwim and at Wainwright allocated to the Presbyterian Church, should be visited by the General Missionary within the next two years and determined steps taken towards their evangelization. If considered necessary in order to secure funds for these new enterprises the General Missionary should spend three or four of the winter months under direction of the Board in raising the money needed for these enterprises.

Sixth; The Alaska Presbyteries should be brought into closer connection and cooperation with the General Missionary and the Board, and during the General Missionary's absence from Juneau one of the officers of the Presbytery should act as General Missionary pro tem with authority from the Board.

Most of these principles I have set forth in former letters but I think that I have not before formulated them in this manner. I look to you, Doctor, to get me a special action by the Executive Council on these plans.

I hope that you will send to Mr. Waggoner or myself before the meeting of the Presbytery, which convenes at Metlakatla April first, the estimated budget for the coming fiscal year, as adopted or amended by the Council. I think that I shall telegraph you within a day or two in order to secure this before the meeting of the Presbytery.

Most cordially,

S. Hall Young

March 10, 1922.

Rev. S. Hall Young, D.D.,
Juneau,
Alaska.

My dear Dr. Young:-

I had my innings yesterday morning with the Executive Council and got through a number of things concerning which I wish to make report to you.

It was voted to pay John Brown for work at Hydaburg from the first of January at the rate of \$75. per month. I think it better that his agreement should date from January first, although Mr. Story's last payment was up to December first. There is a little element of uncertainty with regard to his ceasing his connection with the Board, and therefore, for the present at least it had better be left as indicated above.

It was voted also to pay Jack Peratrovich \$100. covering his services during the entire period at Bayview.

Mr. Marple suggested that he postpone his vacation until 1923 in view of the financial condition of the Board. He assures us that this will not interfere with the due succession of the other brethren in the taking of their vacation.

We understand Mr. Marple's offer in regard to his salary to be the same as last year; that is to say, the church pledges itself for \$600. to be paid directly to him. Other monies will be raised and sent to the Board and these will be deducted from his salary check.

Mr. Roderick has notified us that he will not go to Alaska this year. No man yet appears above the horizon for Cape Prince of Wales. I think that there will be no present disposition to turn that work over to the Methodist Church.

We had rather a strong though very courteous letter from Mr. Denton the other day taking direct issue with some of the statements made concerning the property at Haines. He denies that the timber has been cut to any extent except for purposes for the mission, and he is of the opinion that the person who wants to buy the property should not be considered a purchaser at the present time.

I received this morning a letter from Mr. Buchanan of Sitka replying to a comment which I made upon the attitude of the Presbytery towards the Paul Brothers. He has no good opinion of them and does not seem to respond to the suggestion that whatever may be the past that the Presbytery and the native organizations should get together and agree upon some working plan. Local jealousies and other hindrances should not be allowed

Dr. Young--2

March 10, 1922.

for a single moment to prevent a broad, wise, Christian handling of the native problem. We are in Alaska for the sake of the natives and if they can not be handled in one way, then by all means try some other way, but without doubt the missionaries and the natives ought to understand each other perfectly and work together cordially.

The Council voted to pay your office expense bill for this time, but there is no item in the budget for the year just closing to which it can be charged. Dr. Condit had no office expenses. I suggest that you write to me at once indicating the amount which you think would be sufficient to meet your office expenses and which the Board may put in its appropriation to Alaska for next year.

I am not sure whether Dr. Marquis expects me to say to you that the Council voted that it would not be necessary for you to go into the Interior, and certainly not up to Cape Prince of Wales, Wainwright or Point Barrow this summer. There is small probability of anything more than \$500. being voted to cover all of your expenses during the next year.

There are some other matters which I am sure that Dr. Marquis will write you about and which I therefore leave for him.

The payment of the last expense requisition just received this morning from Mr. Falconer, endorsed by you, covering rent and maintenance at Ketchikan will leave a balance of only \$5.00 in that item of the budget for the remainder of the fiscal year.

I have just had a call from your famous Scotch friend, John Pringle, who came to see you not knowing that you were in Alaska. What a splendid specimen of a man he is! I told him that I would mention the fact that he had been here and suggested to him that he write you so you may hear from him. He looks well and says that he is seventy years of age.

And with best wishes, I am, as ever

Cordially yours,

JD/I.

Dr. Young was notified March 10th

1. That he was not expected to go into the interior & no provision would be made for such trips
 2. That we had no one in sight for Cape Horn or Wales.
 3. Board would not decide on the budget until after April 10. Therefore we could not notify Alcock by April 1st
- 2

POSTAL TELEGRAPH - COMMERCIAL CABLES

RECEIVED AT

MAR 11 1922

CLARENCE H. MACHAY, PRESIDENT

TELEGRAM

DELIVERY NO.

78

This is a fast Telegram unless otherwise indicated by signal after the number of words:—"Blue" (Day Letter) "N.L." (Night Letter) or "Nite" (Night Telegram) ||

Form 16

STANDARD TIME INDICATED ON THIS MESSAGE

1922 MAR 11 AM 1 09

V. 1190N-17 COLL WL VIA SEATTLE

IUNEAU ALASKA 10

REV JOHN DIXON

115 7 AVE NYC

PLEASE MAIL ME IMMEDIATELY ESTIMATED ALASKA BUDGET FOR COMING
FISCAL YEAR AS PASSED BY EXECUTIVE COUNCIL. STOP I WILL PRESENT
IT FOR ADOPTION TO PRESBYTERIES ALASKA PRESBYTERIE MEETS APRIL
FIRST ALSO SEND FULL SET BOARDS LITERATURE

S HALL YOUNG.

*memo to
Dir. 10/1/21
3/13/22*

*124
1712*

March 13, 1922.

Rev. S. Hall Young, D.D.,
Juneau,
Alaska.

My dear Dr. Young:-

Your telegram about the Alaska budget has been received. It will be impossible to send anything to any Presbytery until after the Board meeting in April. The budget committee will not meet to consider the various estimates until the tenth of April. I do not know how the Presbytery will decide to handle the appropriation when it is made, but I assume that it will be referred to the Home Mission Committee and the general representative with power.

I will send your message about the Board's literature to Mr. Eastman and doubtless you will hear from him.

Cordially yours,

Ja/I.

Kans City Kans
March-15-'22

Mr S. Hall Young:

Dear Sir:-

In a recent issue of the "Star" in "Shaking the Public Mind," was a call from the Sec of the Pres. Board for a Physician - a Christian for a point left vacant some where in Alaska - at present cannot remember.

I looking ~~for~~ over the 1921 Year book I ran across your name and office - Who shall not say the will of God?

I am not a Physician ^{but the} ~~one~~ ^{one} of nearly a quarter of a century and down and called to, and doing much to aid him. By the grace of a loving Father I am a Christian, by His grace also a successful nurse, not graduate but through many years of practical service.

Some times God puts a man

Spirit in a woman's body.

Could you possibly use me as a substitute at this point until your first desire is fulfilled? Yes, I know it will be cold, but He has led me through a coldness no mortal mind can understand. I do not know their language - True - at no place in the Bible, old or new, are we told to go learn a language, but Jesus says "Go ye into all the World and Preach," God misrepresents the minds and hearts and understanding.

We are told also - positively, by God not to go after the heathen to learn his ways, and that means his tongue also. Very few people on earth can say they know the power of God unto Salvation as do I. After 7 long months of gallstone trouble, when two of the finest surgeons God gave to suffering mankind told me one Wed. evening they couldn't do anything for me, Jesus of Nazareth stood by my bedside the next Tuesday morning at 12:30 and just touched me.

Instantly those Stony ducts were
opened and healed. The flesh made
new; the blood purified!

When He healed me of the sickness
He healed me of the sin that caused
it. I merely offer myself ^{to} you
for service as a woman made
new and whole; for I had been
led into the church at the age of
Twelve - I was not converted until
I was 40. I am now 44.

Childless - in excellent health, willing
to leave husband, home and all
for these others.

Now do not
bring up the word to the wives in
the epistles to me, for that is for
those to whom Christ has not yet
come in power, for He says
until He comes there will be "marrying
and giving in marriage". This means
the individual as well as the world
at large.

When He comes better
things are expected of us than our
own wants and life. Thirty
years He did for His mother Mary
and family - after that - He went out

for others.

Before you do anything read
this carefully, Pray earnestly,
for Love is above all rules and
regulations.

Yours Truly

J. Ella Hard (Brookfield)

1600 N. 7th St.

March 17, 1922.

Rev. S. Hall Young, D.D.,
Juneau,
Alaska.

My dear Dr. Young:-

Your letters about Rev. H. H. Story have been received. I am turning them over to Dr. Marquis for further consideration by the Council. In the meantime, I desire to remind you that Mr. Story's statement about \$900. being budgeted for repairs of the Hydaburg manse is incorrect. You have not put down a dollar for that purpose. The only items you have put in for repairs are for manse repairs at Haines, \$50. and emergency repairs, \$150. If you want \$900. or any other sum for repairs at Hydaburg, you had better send the request to me by return mail.

Cordially yours,

JD/I.

March 17, 1922.

Rev. S. Hall Young, D. D.,
Juneau,
Alaska.

Dear Dr. Young:

I enclose a letter which I have just received from Brother Story, which explains itself. I have written him to say that if the Board is able to send anybody the coming year to Alaska to take his place it will be his son, but that there is a strong probability we will not be able to send any one. I wish it were possible for us to reconsider this, but there is little prospect of it just now. Mr. Banks has just been in the office to tell me that during the month of March there has been a falling off up to this date of \$22,000 over the same date of last year, and that all told, we are about \$50,000 behind our income for the past year, which, with the increases we have had to make this year, will leave us a deficit of not less than \$300,000, which, added to the old debt of \$276,000, will be, as you see, nearly \$600,000 of a debt to start with. So, the Board and Finance Committee have ordered us to cut \$200,000 at least off our budget for next year, and Alaska, we are sorry to say, will have to bear its share.

In regard to your remaining in Alaska, I have talked it over pretty carefully with Dr. Dixon and some members of the Board, and whilst for your dear sake we have been opposed to it, as you know, you generally have your way, and I am prepared to recommend to the Board at its April meeting that you continue as General Missionary at least for another year or so.

This being the case, I think you ought to have your daughter and her children with you. But I am somewhat perplexed in regard to how to get them there. Have you any plans as to payment of their travel expenses, etc.? Furthermore, we do not want to increase the General Missionary's salary over what was paid to Dr. Condit, in order to protect ourselves in the future. How would it do for us to continue your salary of \$3,000, with the understanding that \$500 of it is for moving expenses of your family? Let me know what you think of this.

I am writing this to your daughter also as I had told her in the Fall that it was not likely that you will remain General Missionary beyond the first year.

Affectionately yours,

JAM:ES

March 21, 1922.

Rev. S. Hall Young, D. D.,
Juneau,
Alaska.

Dear Dr. Young:

I enclose a letter which explains itself. I know Mr. Youel personally and I am sure he will make good. I have written to him, however, as per enclosed carbon.

Sincerely, but hastily yours,

JAMES

MAR 8 1922 73/22
PRESBYTERY OF ALASKA

PRESBYTERY OF YUKON

THE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

HEADQUARTERS
NO. 156 FIFTH AVENUE
NEW YORK

TERRITORY OF ALASKA
REV. S. HALL YOUNG, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA

March 21, 1922.

Rev. John Dixon D.D.,
156-5th. Ave., New York.

Dear Dr. Dixon:

After more than a week without mail two mail boats have come in within the last twenty-four hours. There is another one in tonight, with perhaps two days' mail on her. But I shall not wait before replying to your two letters of March 8 and 10. I shall take up the items of your letters in rotation.

In regard to my trips to various parts of the field, I am going to work strictly within the budget in regard to expenses. With the present outline I think that the \$500 allowed will cover my traveling expenses and also my office expense. Dr. Condit. I understand, did charge such items as stationery, postage, etc., in his expense account. In my case my typist's wages are necessarily included. These I have kept down to the minimum, and when my daughter arrives she will do all such work for me. A young lady who teaches school comes to me for one and one half to two hours every day, and does what work there is to be done. Besides this a lady, who is the daughter of the Governor, comes about half of the days for two or three hours a day, charging nothing for her services. Mr. Diven at Wrangell, Mr. Falconer at Ketchikan, Mr. Bruce here, and now Mr. Winterberger, who is staying with me while doing jury duty in court, all have willingly helped in this office work. There has been an immense correspondence, as I was learning the duties of the office and getting acquainted with all the missionaries, and many other correspondents in and out of the Territory. Besides this, as you know, I have had to prepare literature, articles, reports, etc., that the former General Missionary did not have to do. A wide correspondence from all over the United States has followed me here and must be attended to. With my slow longhand, and my still slower typing, I could not begin to do this work without help. I am thankful that you have allowed my office expense bill, and I shall not exceed \$40.00 a month for this item until my daughter arrives, when it will disappear entirely.

While I am on this subject of expenses, I note that Dr. Marquis and the Council have voted that it would not be necessary for me to go into the Interior, and certainly ^{not} up to Cape Prince of Wales, Wainwright, or Point Barrow this summer. I did not expect to go to Wainwright or Point Barrow, and did not expect to go to Cape Prince of Wales unless you had succeeded in finding a missionary physician for that mission before fall. But I must go to the Interior. This will not be an expensive trip. I shall be at Anchorage anyhow, attending the meeting of Presbytery and taking care of Mr. Marple's church while he is at the General Assembly. I understand that the railroad grants a free pass to ministers, and especially to superintendents, all along its line. I should by all means go to Nenana and Fairbanks, and possess myself of all necessary information concerning the towns and settlements in all that great Interior. This will not take all summer, and I may be able to come back to Juneau in time to meet my family and establish them here in our home.

Rev. John Dixon, D.D.

I am thankful that you did as I requested in the matter of paying John Brown for work at Hydaburg, and Jack Peratrovich for his two months' services at Bayview. I am very anxious to hear whether the Board has appointed Rev. H.H. Story to Hydaburg. It is increasingly evident to us all here that this is entirely necessary if that mission is to progress smoothly and rapidly.

I also received a letter from Mr. Roderick, telling me that he will not go to Alaska this year. I am glad that the Board has no disposition to turn over our work at Cape Prince of Wales to the Methodist Church.

As regards Mr. Denton and the stand that he has taken, or rather his different stands, I wish to say that he is alone in advocating that there be no committee to handle property matters at Haines, except himself and myself. I am writing to Mr. Patterson giving him full particulars of my visit to Haines last week and the proposition for the sale of our property there. Mr. Denton was present at our interview with Mr. Wiley and agreed with me and Mr. Winterburger on all points regarding the proposed sale. Denton is a queer fellow, and disposed to do and say erratic things. He has not nearly the grasp of the situation there, that Mr. Winterburger has.

In regard to the Paul brothers and the Alaska Native Brotherhood, I partly agree with Mr. Buchanan in his estimate of the officers of the Brotherhood. The native with his partial knowledge and his natural arrogance is apt to get the big head and say and do outrageous things, if not held in restraint by wise white men. As you know, I am vigorously taking the part of the native, and advocating the education of suitable young men to be preachers and teachers and to take the place of some of our white missionaries. But the replacement of these white missionaries by natives will take time. The education of these natives has been entirely neglected, so far as fitting them to be ministers of native congregations is concerned. But we must start immediately along these lines. Mr. Hawkesworth, of the Bureau of Education, Mr. Henderson, Superintendent of Education, Governor Bone and the other influential men with whom I have conversed, and especially our wisest missionaries, all agree with my plan for preparing a native ministry. I expect to be in close touch with the Alaska Brotherhood and with the natives in all parts of this Archipelago, and I do not expect any friction or opposition. I agree with you perfectly when you say that local jealousies and other hindrances should not be allowed for a single moment to prevent a broad, wide Christian handling of the native problem. I am trying every day to bring about a better understanding between the missionaries and the natives, and also with the educational forces of the Territory.

A week ago I telegraphed you asking you to send the budget as passed by the Executive Council in order that I might bring before the Presbyteries and get the endorsements of the missionaries, of your estimates. I shall persuade them that however hard any cut you may make may be, they will have to conform to it. I believe that they will do this without any rebellion or bitterness. I do not believe, Doctor, that you realize how much more completely the missionaries and the General Missionary, and the Board as represented by him are at one, than has been the case heretofore.

I did not receive any letter from Dr. Marquis by this mail. I am anxious to have his answer to my plans and requests as set forth in the letters of the last month.

Page 3,
Rev. John Dixon, D.D.

In regard to Mr. Marple and Anchorage, I think that that large and rich town and church ought to pay more than \$600 towards Mr. Marple's salary. Skagway with its small population, small church membership, and poverty, raises \$800 for the coming year. Anchorage ought to be approaching self-support. I think that I shall have something to say to the Anchorage people on this subject before I get through preaching to them this summer, and I hope that I shall say it wisely. In regard to his vacation; it would cost the Board much less if he would take it this year, seeing that he is to be Commissioner to the General Assembly. It will be my turn to be Commissioner in 1923, and if I should be elected Moderator, I shall be among the churches a good part of the year. Even if I am not elected it is probable that it will be found advisable to keep me going on the lecture field, attending conventions, etc., during at least a large part of the summer and fall. It would not be wise for the two of us to be traversing the same ground at the same time.

In regard to Wainwright. I think it would be wise for the Board to notify the Episcopal Church of our intention to minister to our members in that region, and to cover the whole vicinity of our mission at Point Barrow.

I shall take the first boat to Ketchikan, which will be about the twenty-seventh or twenty-eighth. I do not expect to take the Lois, as it seems advisable that I should attend the meeting of the Grand Igloo of the Alaska Pioneers. I was for ten years the Grand Chaplain of the order - the first one, and wrote the ritual of this great northern order. They wish me to take up the spiritual and intellectual leadership of the order again, and it affords a great field of usefulness.

It may be that I shall receive other letters from you by tonight's mail, but I shall close this now, with much love to you all.

A. Hall Young

SHY/RMc

THE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

HEADQUARTERS
NO. 156 FIFTH AVENUE
NEW YORK

TERRITORY OF ALASKA
REV. S. HALL YOUNG, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA
March 24, 1922.

Rev. John A. Marquis, D.D.,
156-5th. Ave., New York City.

Dear Dr. Marquis:

I send you the copy of a document which Mr. Hawkesworth, Superintendent of the Government Native Schools for this part of the District, handed me. It appears that Penfield must be a lawyer in the employ of Mr. Welcome and Mr. Strong, who are now in Washington City. It is said that they are trying to get for the Duncan faction complete control of Metlakatla and of Annette Island, and that when this is accomplished they will oust the Government schools, the Presbyterian Church, and especially Edward Marsden. This seems to be so absurd as to invite skepticism as to whether they have thought of such a thing. But this document and the direct testimony of the natives who heard Mr. Welcome speak in Metlakatla make me think that there is truth in the reports. It is hard to imagine a document which is more wilfully misleading and false than this one.

At a recent election of town officers nine of the eleven on the council were members of the Presbyterian Church, and the Mayor and City Clerk are among them. It might be just as well to keep your eyes on these doings in Washington City. When we get to Metlakatla April first, we will doubtless find more of the documents in the case.

Another matter concerning which I wish to write you: As you will see by my report to Presbytery when it reaches you, I am doing all I can to increase the loyalty of the natives to the Board and the Church, and to increase their contributions also towards the support of their pastors. In order to bring this about we must have the confidence of these natives, and they must believe that we are doing all we can for them. In this light it is very important that the right impression be made upon the native elders whom we send to the General Assembly, and also upon the whites who go to the Assembly. Ralph Young, a bright native elder from Sitka, attended the last meeting of the Assembly. He went with Mr. Buchanan. He came back very much disgusted and down hearted, and since returning he has shown little or no interest in the Church, but has been severe in his criticism of the Presbyterian Assembly and of the Board of Home Missions. If his was an isolated case, I would not mention it. But several times the same thing has occurred when we sent native elders to the Assembly.

Ralph's complaint was that no attention was paid whatever, to anybody from Alaska. That even Dr. Spence, who is looked upon as a missionary hero, and whom everybody wished to see and hear, had no part in the Home Mission program and was not even seated on the platform or called upon to appear before the Assembly. If this is the truth I think it was a grave mistake. Certainly if anybody at that Assembly deserved recognition by the Church, it was Dr. Spence. It strikes me that the cry "Alaska is getting too much notice and too much money from the Church" is antiquated sufficiently now to be disregarded. One of the Indian elders at Saxman wishes to go to the General Assembly with his pastor, Mr. Falconer, and Mr. F. wishes him to go. But it is doubtful whether they send him. Mr. Rasmussen, of the Skagway Church, who is a bright man, a banker, and who used to be a Swedish evangelical missionary at Yakutat, wishes to go to the Assembly

Rev. John A. Marquis, D.D.

as elder, and he would make a good one. He would receive and bring back inspirations.

I hope that there will be inspiring meetings at the Assembly, which will do our commissioners good.

I have not seen in the Presbyterian Magazine or the Continent any notice of Alaska lately. Please do not slack up on the advertising matter.

I expect to go to Ketchikan next Wednesday, March 29, to attend the Meeting of Presbytery, and return to Juneau on the Alameda about April 7, going right on in the same boat to Seward, where I will arrive about the eleventh of April, reaching Anchorage the twelfth. This will give plenty of time to hold our meeting of Presbytery, and to get Mr. Marple to the Assembly.

With warm regards, I am faithfully yours

L. Hall Young

SHY/RMc

THE BOARD OF HOME MISSIONS
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HEADQUARTERS
NO. 156 FIFTH AVENUE
NEW YORK

TERRITORY OF ALASKA
REV. S. HALL YOUNG, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA

March 28, 1922.

Rev. John A. Marquis, D.D. LL D.,
156-5th. Ave., New York, N.Y.

Dear Dr. Marquis:

Yours of March 17 is just here. I sail on the Victoria tomorrow to Ketchikan and thence shall go to Metlakatla to the meeting of Presbytery; Then take the Alameda at Ketchikan about April 7, coming through Juneau and going on to Seward, where I will take the railroad to Anchorage.

I am sending you a copy of the report I have prepared for the Presbytery of Alaska, and shall send you my report to the Presbytery of Yukon in due season.

I wish to thank you for granting my request to make this office a permanent one. I know that it was simply your care for my health and your fear that I would not be able to stand the work in this "awful climate" that made you hesitate, and not any fear that I was not fitted for the work. I feel as well and strong and as active in mind and almost as active in body as ever. I believe that I am entering upon a third period of unique and interesting work just as important, progressive, and necessary as the two former periods of my labor. With God's help I feel fully equal to the task.

As to my daughter's coming, I think your suggestion is a good one. I feel that when they are established here in this comfortable house I can support them on a salary of \$2500 a year, with traveling expenses. As you doubtless know, my daughter is expecting money sufficient to supplement the \$500 allowed for her expenses according to your new suggestion. We will not ask any special appropriation to bring my family here.

As Mr. Marple evidently intends to hasten back from the General Assembly to his field, it will not be necessary for me to remain there any great length of time. I can run up to Fairbanks and Nenana, get fresh material for lectures, report upon conditions, and get back to Juneau about the middle of June I think.

If my daughter and her children can time their journey so as to land them at Juneau about that time I can meet them here and get them established. Then during the summer I can be writing on my books and articles and can make a cruise or two with Beck and Pennfield on the Lois.

If you wish me to engage in a campaign for Home Missions in the East next winter, please let me know as early as possible.

If I come back to Juneau in June I think that I ought to attend the Meeting of Synod at Tacoma in July. I wish to do what I can in the coming years to get the Synod of Washington, and also the Synods of Oregon and California more closely in touch with Alaska missions and more vitally and helpfully interested in them. You and Dr. King can help me to bring this about.

Rev. John A. Marquis, D.D. LL D.,

I note what you say about Hydaburg and young Mr. Story. I do not feel like urging any expenditure for Alaska during the coming year that can be avoided. But it seems to me so vitally necessary that Story should come to Hydaburg this summer that I cannot but speak another word in favor of this, even though you should cut on some other Alaska work. The carrying out of my whole plan of evangelization and economy on the West Coast depends upon young Story's going there soon.

Now I have a suggestion or two to make, which I hope you will not mention as coming from me. Let it come as direct from the Board out of the necessities of the case: The completion of the railroad has brought down living expenses in Interior Alaska and also at Anchorage and Cordova, to from 75% to 50% of former prices. Living at Fairbanks is cheaper now than before the war. I believe that the reduction of the salaries of Scherer, Marple, and Nickerson from \$2000 to \$1800 would entail no hardship on them, And in case of the missionaries in Southeastern Alaska, those who have no children or not more than one or two, can more easily live on \$1500 than they could on \$1600 two years ago. I simply suggest this, that the Board may find another way of reducing expenses without cutting out our Hydaburg Mission. If my plan of replacing the white missionaries by trained natives is adopted there can be a steady reduction in the amounts asked from the Board. But don't cramp us in our efforts to build up or at least hold our own in these missions.

Now, dear Doctor, my heart is singing its song of joy in harmony with a glorious sunshiny spring day because the matter of my continued stay in Alaska is finally settled. I would like to drop down to 156-5th. Avenue and shake hands all round.

With much love to you all,

Stall Young

SHY/RMc

Dr. Oppenheimer's report interesting
but I fear will not
keep the Board in line
with the President's
policy.

D

APR 8 - 1922

PRESBYTERY OF ALASKA

PRESBYTERY OF YUKON

THE BOARD OF HOME MISSIONS
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PRESBYTERIAN CHURCH IN THE U. S. A.

HEADQUARTERS
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TERRITORY OF ALASKA
REV. S. HALL YOUNG, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA

March 29, 1922.

Rev. John Dixon, D.D.,
156-5th. Ave., New York, N.Y.

Dear Dr. Dixon:

The statement of Dr. W.E. Story concerning the \$900 appropriated for repairs of the Hydaburg Manse was expected to come out of last year's appropriation. I am satisfied that he was mistaken in regard to it. Perhaps an application had been made for that amount, but not granted.

At any rate Rev. H.H. Story, Dr. Story's son, wrote to me, as doubtless you have seen, that he would be more than willing to live in the Hydaburg manse the coming winter without any additional repair, and that he is able and willing to make what further repairs will be needed, himself. So there need be no action of our committee or of Presbytery on this matter, and the sum will not be required.

In addition to the suggested plan I gave in my letter of yesterday to reduce the budget, I might suggest that if the Haines property deal goes through the money received for the sale of that property might justly be used for the payment of Mr. Story's salary the coming year, for the Kake boat, and for the expense of a missionary to Klukwan, if a native helper is put there the coming year. In this year of the Board's distress we must use every expedient to keep down expenses.

Most cordially yours,

S. Hall Young

SHY/RMc

APR 8 - 1922

PRESBYTERY OF ALASKA

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TERRITORY OF ALASKA
REV. S. HALL YOUNG, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA

March 29, 1922.

Dr. Dixon
Rev. John Dixon, D.D.,
156-5th. Ave., New York.

Dear Dr. Dixon:

Yours of March 20 is just here. It concerns the reduced appropriation for the next fiscal year; And the request that no new work be planned until after the Presbytery is notified by the Board what sum has been appropriated to it for the new fiscal year, 1922-23.

Mr. Buchanan, Mr. Beck, Mr. Winterberger and Mr. Denton are all here, and with Mr. Waggoner and myself, start tonight and tomorrow for Ketchikan and Metlakatla.

Mr. Bruce is not going to this meeting of Presbytery, but Mr. Waggoner and Mr. Winterberger both belong to the Home Mission Committee. We will make what further reductions in the budget we find practicable, and will let you know of the changes by next mail.

We are very anxious to hear how the money has been coming in the latter half of March. I much hope that the churches will rally in these last weeks. The Alaska Missionaries seem willing to sacrifice to the utmost in the present stress.

Fraternally yours,

S. Hall Young

SHY/RMc

March 29, 1922.

Mrs. Ella Ward Brockett,
1600 North Seventh St.,
Kansas City, Kansas.

My dear Mrs. Brockett:

Your letter of March 15 was forwarded to me here from 156-5th. Ave., New York.

I was extremely interested in your letter, and admire the spirit of sacrifice and service that runs through it. We do indeed, need a missionary physician at Cape Prince of Wales, and one with a wife who is a nurse would be most desirable.

But it is necessary that the physician be qualified to build and manage a hospital, and also be qualified to receive ordination as a minister in order to attend to the spiritual affairs of the mission.

Our church has not yet come to the point of ordaining women to the ministry. If your husband was of like spirit and mind with you, and you both would offer for a life work among the Eskimos of Alaska, we would eagerly accept such a proposition.

But if, as your letter seems to infer, you propose to leave your husband in Kansas and to go alone to that lonely and stormy point it is impossible for us to accept your offer.

Wishing you every success in your Christian life, I am

Faternally,

SHY/RMc

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REV. S. HALL YOUNG, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA

March 29, 1922.

Rev. John Dixon, D.D.,
156-5th. Ave., New York.

Dear Dr. Dixon:

I send you a letter from Mrs. E.W. Brockett, of Kansas City, Kansas, and my reply.

Fraternally,

S. Hall Young

SHY/RMc
Encl.